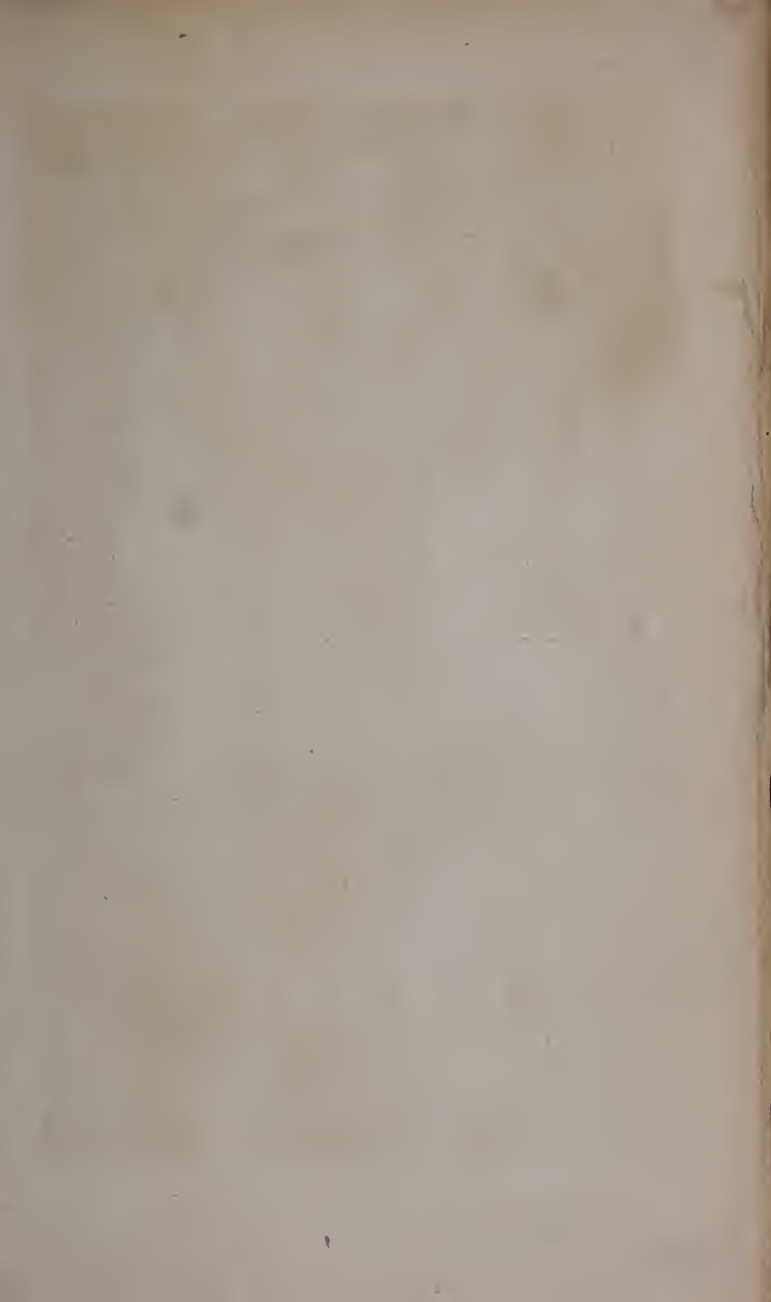




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THE  
EDLINTON TOURNAMENT,  
AND  
GENTLEMAN UNMASKED.

BY

PETER BITHAN, F.O.R. MEM. S.A.S.  
&c.

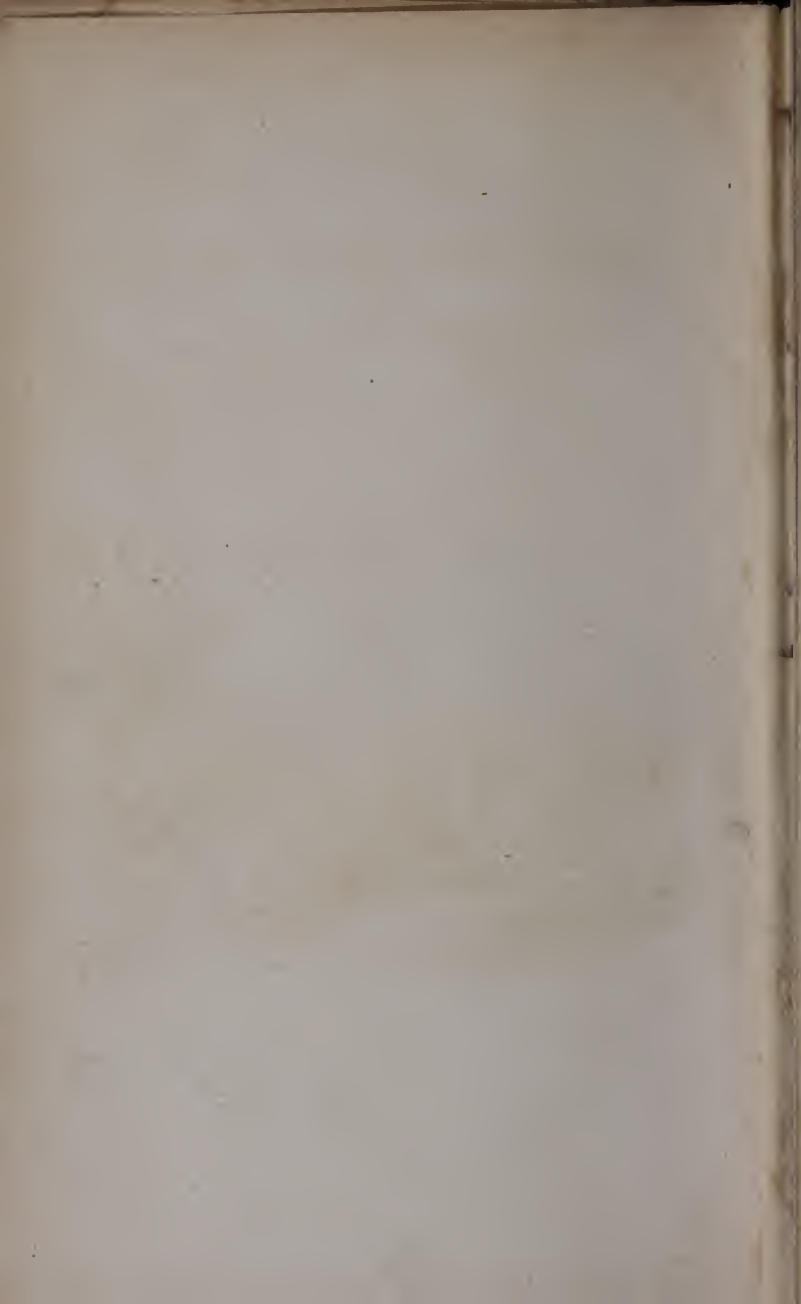


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Old times, we trust, are living here

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OF LEARNING AND GENIUS, LAWYERS, PHYSICIANS,  
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PRECEPTOR, A KNIGHT, IN THE ELYSIAN FIELDS.

**By PETER BUCHAN, Cor. Mem. S.A.S.**

§c. §c. §c.

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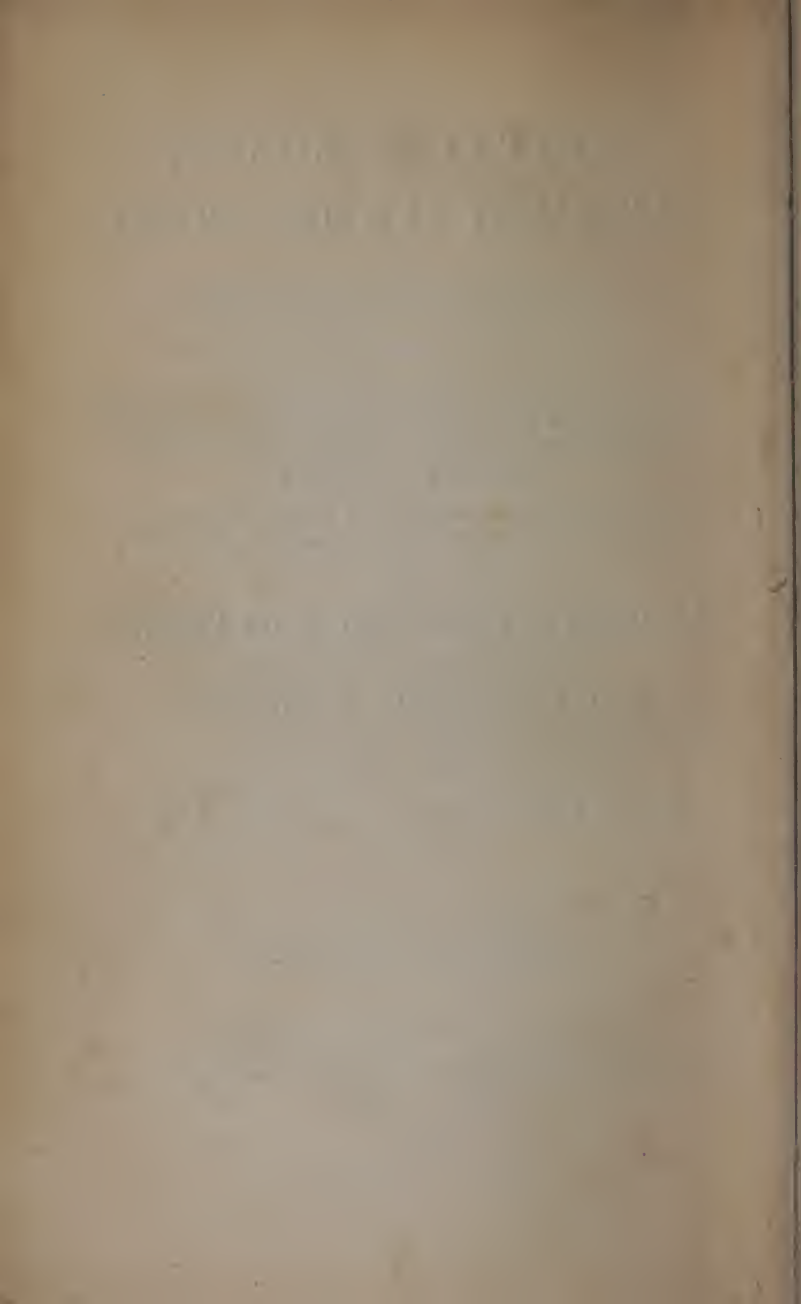
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## P R O E M.

A FEW months have only elapsed since this work was ushered into the world under the inauspicious cognomen of "The Eglinton Tournament," &c., which misnomer I abandon for ever. In the Dedication and Prefatory Remarks, I have sufficiently explained the nature and object of my undertaking, a work calculated not only to instruct but amuse those hours of relaxation with which my countrymen may be blest, instead of that deadly poison issuing daily, weekly, and monthly from an unprincipled press, in the name of Essays, Plays, Novels, Political, Schismatical, and Heretical Pamphlets, &c., by which the morals of too many of the unwary are contaminated, and religion and virtue treated with contempt.

It is now nearly two thousand years since the Latin historian, Cornelius Nepos, said, that "It is a man's manners that make his fortune," which we daily see exemplified in the conduct and character of thousands; and we also know that a nation's honour and a nation's wealth depend more upon the constitution, conduct, and characteristics of its people, than upon their bravery. For this purpose have I then given a true and impartial view of all grades in society—how they may become respected, happy, wealthy, and wise. I have given unto every class its due, rendering unto Cæsar the things that are Cæsar's, but unto God the things which belong unto God, alike fearless as independent of the consequences, and am now proud to say, that my honest and impartial labours have been crowned with that admiration and respect, so much coveted by those who have done their country an essential service, in promoting her name amongst the honourables of the earth. I must however say, as I anticipated and foretold, when speaking of *Critics* and *Criticism*, that my best endeavours for my country's good would be maligned by a few of the poor and pitiful hirelings of a dastardly and licentious press; but as they have been



but a *few*, and are only of such character as pander to the grossest appetites of their vulgar readers, to notice them more would be to confer an improper importance upon their stingless weapons, of which I stand in no ways afraid. The many public and private testimonials by which the work has been honoured and received from the *good* and the *great*, for whom it was designed, have been to me a source of much gratification and pleasure; and while they appreciate and support my literary labours, when in a good and an honourable cause, I shall endeavour to walk worthy of those favours so often and so liberally bestowed upon them on former occasions. In the meantime, from amongst the many flattering *Reviews* and *Notices* of this work that have just appeared in the London and other Magazines, &c., I take the liberty of giving an extract from a highly respectable periodical.—“We were amongst the first to notice this curious and very interesting volume; but as the object of the author, and the nature of the work, seem to be misunderstood by the public, we again take the liberty of giving an extract from the work itself, as we understand the author has already been honoured with the most polite letters from St. James’s Palace, by special command of her Majesty, Queen Victoria, a complete history of whose ancestors is given; from Marlborough House, by her Majesty the Queen Dowager; Lord Brougham, the Lord Mayor of London, &c.

“To commercial gentlemen, and mechanics of every class, particularly those of Glasgow, Liverpool, and London, who are more immediately spoken of in the work, it will prove an agreeable and interesting companion, and very deserving of their attention and patronage, to which we beg to recommend it, more particularly at the present time, when the true characteristics of a *real* Gentleman are so little known and practised,” &c.

P. R.

14, RENFREW STREET, }  
Glasgow, 1840. }



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# DEDICATED,

(By Permission,)

TO THE

RIGHT HON. THE EARL OF EGLINTON,

BARON ARDROSSAN, &c.

---

MY LORD,

My late esteemed friend and correspondent, Sir WALTER SCOTT, Baronet, says in one of his letters, that—"There is a fashion in books as well as in men." This is a fact that none who know human nature can deny. It may be added, in their *Dedications* also. It was once the fashion for authors, who had obtained the consent of some great man to stand sponser or god-father to the child of their brain, to be very lavish of their praise on his surety's own, or progenitor's talents, although they were as destitute of virtue as the horses on which they rode. But for these panegyrics they were generally well rewarded. Such fulsome and unmerited adulation I ever loathed—sycophancy not being one of my besetting sins. Your lordship, will therefore, I trust, bear with me, when I speak the truth plainly and honestly, as more consonant to virtue and honour, which, I presume, will be more agreeable to your lordship than dastard flattery. Your name has now made a considerable noise, and a marked impression upon the minds of many both at home and abroad; and as there are more eyes, verily *Argus* with his hundred, watching over your conduct, it will become your lordship to be more guarded than



ever in your walk through life, for a good name is much easier lost than gained. You have, by your late generous and affable demeanour, won the hearts of thousands, and reaped a plentiful harvest of golden wishes from those in whose favour you stand high. I should therefore be sorry, sorry indeed, to hear that any of these well won opinions were sacrificed by an *ungentlemanly* act, of which, I believe, your lordship to be incapable of committing; or, that any spot or blemish should stain your family escutcheon so nobly adorned by former years. The actions of your predecessors have been, and are worthy of being recorded. They throw a bright halo of never dying fame around you, not only as nobles of the land which gave them birth, but as warriors, poets, minstrels, and patrons and protectors of religion, of chivalry, and of virtue, in whatever shape or person in which it appeared.\* May your lordship follow their bright example without ceasing.

In a brief sketch of your family history given in

\* By some ignorant people, the classing of poets and musicians with nobles, may be thought out of place here, but if they will turn to one of the acts of parliament by James III. 1471, they will find that "na man sal weir silks in tyme cummyng, in gown, doublate, and elokis, except knychtis, menstralis, and herraldis, without the wear of the samyn, may spend a hundredlt pundis wortht of landisrent, &c." So that they were then on a par with the great of the land, like King Arthur's knights of the Round Table. And, if any one will turn to page 226 of this volume, he will see that the greatest emperors and kings were not only the patrons of poets, but poets themselves, and were prouder of being called such, than they were of their golden crowns.

Poets resided in the courts of kings and princes, whom it was part of their duty to accompany to battle, in order to be eye-witnesses of the actions they were to celebrate and record, and which they afterwards sung at great and solemn entertainments. They animated the soldiers to fight, and extolled the chieftains who signalized their courage or fell in arms. Not only the particualar exploits, but sometimes the whole lives of their kings and heroes were thus recited. Great numbers of these songs are still preserved by the old people, some in manuscript, and some in print, &c.

this work, I have mentioned a few of those who stood most conspicuously forward in defence of their king, their country, its religion and laws, and as patrons and protectors of merit. It is therefore unnecessary for me to repeat them again here. I may mention, however, a few not yet introduced, which may be found in Dunbar's "*Lament for the death of the Makkaris*," in the Bannatyne MSS. written some hundred years ago.

"The gude Schir Hew of Eglintoun,  
Etrick, Heriot, and Wintoun,  
He has tane out of this countrie,  
Timor mortis conturbat me."

Of the time of his death I am uncertain. There was another cadet of your family, a favourite with the *Nine*, Captain Alexander Montgomery,\* author of the celebrated poem of "*The Cherry and the Slae*," &c. And in addition to these, were the noble patrons of the poets, *Ramsay* and *Burns*. Such benevolence I look upon as a brighter and more lasting gem in their coronets than that implanted by the Lyon king-at-arms, or emblazoned on their shields by the college of heraldry.

The learned John Home, author of "*Douglas*," in an epistle to one of your forefathers, writes thus,—

"Thou friend of princes, poets, wits,  
And judge infallible of tits,  
That art, yet will not be a peer,  
O *Eglinton* ! thy poet hear.  
My steed of Pegasean blood,  
Piercy, so famous and so good,  
Bending beneath a load of years,  
Slowly his rapid master bears.  
Say, is it fitting that the bard  
Whom Caledonia's chiefs regard,  
A foot should walk, or by some jade  
With broken bones in dust be laid?" &c.

\* My esteemed antiquarian friend, David Laing, Esq. of Edinburgh, has done justice to this author and his writings.

Of the rest of my labours on the subject of chivalry, nobility, gentry, and commonalty, in the duty and character of a gentleman, I need scarcely speak. I know I will please some, and displease others; but I assure your lordship, that my wish is not to court the frowns of any one, nor to please one party at the expense of another, but if possible, to satisfy all: and, if my exertions to give satisfaction generally be but half as well received as have been those of your lordships', it will be to me a source of endless gratification. Your lordship may think, perhaps, that I have made too free with the characters and titles of the nobility, in pointing out the *duty* and characteristics of a *Gentleman*, but upon an attentive and impartial perusal, you will find that I am no respecter of persons; high and low, rich and poor, share the same fate when deserving; but your lordship will also see that it is not with the titles, nor the men, that I find fault and reprobate, but with their *vices*. Titles are meant to be bestowed as distinguishing badges of honour on the deserving; and are still honourable, if rightly obtained and nobly maintained. Some of my predecessors once filled a blank in the peerage of their country; and in these days of luxuriant *baron-making*, who knows how soon some of my successors will again be ennobled, and enrich the pages of the herald's volume? We live, if not in the days of chivalry and romance, days of wonder and amazement. However, be this as it may, I shall not be like the fox in the fable, curse the grapes because they are beyond my reach.

“ Nor fame I slight, nor for her favours call,  
She comes unlooked for, if she comes at all;  
But if the purchase cost so dear a price,  
As soothing folly, or exalting vice;  
Or, if the muse must flatter lawless sway,  
And follow still where fortune leads the way;  
Or if no basis bear my rising name,  
But the fall'n ruins of another's fame;

Then teach me, heav'n ! to scorn the guilty bays !  
 Drive from my breast that wretched lust of praise !  
 Unblemish'd let me live, or die unknown,  
 Oh ! grant an honest fame, or grant me none !"

You have said that you looked back to the age of chivalry and romance with admiration; and, when a boy, have pored over the exploits of *King Arthur*, the glories of a *Sir Tristram*, or a *Sir Launcelott*, who, with Guy, Earl of Warwick, were knights of the Round Table; and in your latter years have pondered over the pages of *Froissart*, till you fancied you heard the clang of armour and the shrill blast of the trumpet calling you to the tented field, &c. From the noble specimens of the sports and pastimes of a chivalric and romantic age, which your lordship have given, you have proved to a demonstration, that you are no novice, and that you have not pored and pondered in vain. Although much of the history of your champion Arthur, be fabulous, and not to be trusted, there are a few facts, notwithstanding the age in which he flourished (516,) was pregnant with legendary and romantic lore. And, had it not been for music and poetry, say the Welsh, his deeds would have inevitably perished. His institution of the *Round Table*,\* for one, however, may be said to be true, as it was the origin of all others of a similar nature in Europe. He was, however, a daring knight, and is thus characterized by the poet, Sir Richard Blackmore,—

Thus bright in polish'd arms great *Arthur* shines,  
 Darting keen radiance thro' the Saxon lines.  
 The echoing skies riug with the blended noise  
 Of shooting warriors, and the trumpet's voice.

\* It is written that *Arthure* take grypt delyt and delectatioun in werstling of strange kempis, havand them in sic familiarite, that quhen he usit to dyne, or take consultatiouns in his weris, he garit thaim sit down with him in manner of ane roun crown, that nane of them suld be preferrit till others in dignytie; for quhilkis his seit was called the Roun Tabil. And though his vaillyant deides were worthy to have memory, yet the vulgare fabillis quhilkis ar fenyet of the samyn lies violat thair fame, and makes them to have the less credence.

The prince, his course of glory to pursue,  
 Swift from his side broad Caliburna drew ;  
 Which from the ample scabbard, like a flame  
 Of lightning from a cloud, refulgent came.  
 And now th' embattled Cohorts to invade  
 He brandish'd high in air the flashing blade,  
 Spurr'd his hot steed, and with a martial air  
 Flew, like a rapid tempest, 'midst the war.

But did he not meet with his match in the person  
 of one of your own warlike countrymen, when he met  
 with—

The mighty *Donald* of the Northern Isles  
 Of visage stern, and dreadful with the spoils  
 Of grisly bears, and of the foaming boar,  
 With hideous pride he o'er his shoulders wore,  
 Marches his hardy Cohorts to the field,  
 Whose ponderous swords themselves could only wield.  
 Led by barbarian chiefs they left the land,  
 Where once the olds *Meatians*<sup>1</sup> did command ;  
 And where the walle from sea to sea extend  
 By Romans built thsir province to defend ;  
 Stupendous bulwark, whose unnumber'd tow'rs  
 Repell'd the incursions of the Northern pow'rs  
 When Rome was vig'rous, but when feeble grown,  
 The barb'rous deluge broke her fences down.  
 Now ruins show, where the fam'd fabrick stood  
 Between wide *Tinna's*<sup>2</sup> and *Itunna's*<sup>3</sup> flood.  
 They came from all the towns, that did obey  
 In ancient time the mild *Novantian*<sup>4</sup> sway ;  
 With those who own'd th' *Elgovian*<sup>5</sup> seats, and those  
 Who till'd the land, where silver *Devia*<sup>6</sup> flows ;  
 Or on th' unfaithful shore did wild reside  
 Insulted by Jerne's raging tide.  
 Those where *Randvara*<sup>7</sup> rears her lofty spires,  
 And *Glotta's*<sup>8</sup> current to the main retires.  
 Where heretofore *Orestian*<sup>9</sup> princes reign'd  
 And *Attacottian*<sup>10</sup> lords their pow'r maintain'd.

1. They inhabited near the Piets' well.--2. River Tyne.--3. River Eden, or Solway Firth in Scotland.--4. Inhabitants of Galloway, &c.--5. Inhabitants of Liddesdale, Annandale, &c.--6. River Dee in Scotland.--7. Renfrew, on the banks of the Clyde.--8. River Clyde, and Island of Arran.--9. Inhabitants of Argyll and Perthshire.--10. People north of the river



They march from *Castra'ata*<sup>11</sup> and the shore  
 Where wide *Boderia's*<sup>12</sup> noisy billows roar,  
 And where the *Ottadenian*<sup>13</sup> cities stood  
 Between *Alanus*<sup>14</sup> and fair *Vedra's*<sup>15</sup> flood ;  
 With those from *Vindolana*,<sup>16</sup> and the land  
 Where *Alian's*<sup>17</sup> bridge and high *Cilurnum*<sup>18</sup> stand,  
 To aid the Saxon from their country came.  
 By *Dougal* led, a lord of martial fame.

What I have said of king Arthur, I may also say of the history of Sir Tristram and Sir Launcelott. The heroic achievements of these worthies, commemorated in these early but dark ages, spring from the same source,—minstrelsy, and romance of chivalry. But when these studies have been so much cherished by your lordship in your infantine years, the same spirit of enthusiasm must have led your lordship to an early acquaintance with the ancient minstrelsy of your fatherland, *the North Countrie*, and imbued you with a taste for the writings of these glorious old bards who are now so little respected by the insipid sons of the world. Need I ask—Did your lordship ever read the beautiful old romantic ballad of “*Sir Lancelott du Lake*,” quoted by Shakespeare in his 2d part of Henry IV. act 2, scene 4?—If your lordship have, a few others may not ; and, as it is worthy of being read by every good and true knight ; and as my chief delight is in restoring to the world the deeds recorded in the black letter musty pages of other years, I shall take all the blame for inserting it in this Dedication, if my doing so be a crime.

In your riper and more matured years, your lordship says, you have made the legacies of *Sir John Froissart*, poet, priest, canon, and treasurer of the collegiate church of Chimay, your principal compa-

Tay.--11. City of Edinburgh.--12. Edinburgh Frith.--13. Inhabitants of Yorkshire.--14. River Alne in Northumberland.--15. River Ware in Durham.--16. Windburn.--17. An old town so called.--18. A town in England now extinct,

nions. The writings of this man, above all others, were just the works to implant in your chivalric bosom, a taste for those feats of valour so common in his days, and although five hundred and twenty years nearer your own time than that of king Arthur, still they are marked as days of treachery, ferocity, and cruelty ; and had he been alive when you gave the great gala at Eglinton Castle, and been your guest as he was that of the celebrated Gaston, earl of Foix, to whom he nightly sung his verses, you would have found him as ready to celebrate the contract of marriage between himself and a bottle of good claret, at your festive board, priest and canon as he was, as any one there to be found, and would

“ Quaff with thee the purple wine,  
And in youthful pleasures join ;  
With thee would love the blooming fair,  
And crown with thee the flowing hair.”

For he says, without blushing, that his “ ears quickened at the sound of uncorking a wine flask ;” and, that “ he loved to see dances and carolling ; to hear minstrelsy and tales of glee, and to toy with his fair companions at school.” And to boot, was a mean flatterer for the loaves and fishes, as he admits himself ; for on his presenting a well spiced poem, and a virelay of his own composition, which was danced during a three days feast given by Amadeus, count of Savoy, to an English prince, he was presented with a good Cottehardie, and a purse containing twenty florins of gold, a good sum in those days, but a practice common to poets and minstrels. But with this, I have nothing to do at present, as I run no risk of the one or the other. Your lordship having had of late a sufficient herd of flatterers worshipping at the shrine of Psyche, any additional offering of incense made by me, I fear would fall to the ground unheeded. I must, however, say, that it is not always he

who places himself most conspicuously in the ranks that is most to be depended upon in the hour of danger; nor he who roars the loudest the most secure—the shallow stream, and the empty cask make the most noise; so does an empty skull, while the deep waters run smooth, and glide quietly along.

Before finishing my remarks on the ancient heroes of chivalry and romance, permit me, my lord, to call your lordship's attention to the beautiful old ballad, as promised, of

SIR LAUNCELOTT DU LAKE.

When Arthur first in court began,  
And was approved king,  
By force of armes great victoryes wanne,  
And conquest home did bring.

Then into England straight he came  
With fifty good and able  
Knights, that resorted unto him,  
And were of his Round Table.

And many justs and turnaments,  
Whereto were many prest,  
Wherein some knights did them excell  
And far surmount the rest.

But one Sir Launcelott du Lake,  
Who was approved well,  
He for his deeds and feates of arms,  
All others did excell.

When he had rested him a while,  
In play, and game, and sport,  
He said he wold goe prove himselfe  
In some adventurous sort.

He armed rode in forrest wide,  
And met a damsell faire,  
Who told him of adventures great,  
Whereto he gave good care.

Such wold I find, quoth Launcelott:  
For that cause came I hither.  
Thou seemst, quoth she, a knight full good,  
And I will bring thee thither.



Whereas a mighty knight doth dwell,  
That now is of great fame :  
Therefore tell me what wight thou art,  
And what may be thy name.

“ My name is Launcelott du Lake,”  
Quoth she, it likes me than :  
Here dwelles a knight who never was  
Yet matcht with any man :

Who has in prison threescore knights  
And four that he did wound ;  
Knights of King Arthurs courts they be  
And of his Table Round.

She brought him to a river side,  
And also to a tree,  
Whereon a copper bason hung,  
And many shields to see.

He struck soe hard the bason broke ;  
And Tarquin soon he spied :  
Who drove a horse before him fast,  
Whereon a knight lay tied.

Sir knight, then sayed Sir Launcelott,  
Bring me that horse-load hither,  
And lay him downe, and let him rest ;  
Weel try our force together.

For, as I understand, thou hast,  
Soe far as thou art able,  
Done great despite and shame unto  
The knights of the Round Table.

If thou be of the Table Round,  
Quoth Tarquin speedilye,  
Both thee and all thy fellowship  
I utterly defye.

That's over much, quoth Launcelott,  
Defend thee by and by.  
They sett their spears unto their steeds,  
And each at other fly.

They coucht their spears, their horses ran  
As though there had been thunder,  
And strucke them each amidst their shields,  
Wherewith they broke in sunder.

Their horses backes brake under them,  
The knights were both astound :  
To avoyd their horses they made haste  
And fight upon the ground.

They tooke them to their shields full fast,  
Their swords they drew out than,  
With mighty strokes most eagerlye  
Eache at the other ran.

They wounded were, and bled full sore,  
For breath they both did stand,  
And leaning on their swords awhile,  
Quoth Tarquin, hold thy hand,

And tell to me what I shall aske.  
Say on quoth Launcelott tho'  
Thou art, quoth Tarquin, the best knight  
That ever I did know ;

And like a knight, that I did hate :  
Soe that thou be not hee,  
I will deliver all the rest,  
And eke accord with thee.

That is well sayd, quoth Launcelott ;  
But sith it must be soe,  
What knight is that thou hatest thus ?  
I pray thee to me show.

His name is Launcelott du Lake,  
He slew my brother deere ;  
Him I suspect of all the rest :  
I would I had him here.

Thy wish thou hast, but yet unknowne,  
I am Launcelott du Lake,  
Now knight of Arthur's Table Round ;  
King Haud's son of Schuwake ;

And I desire thee do thy worst.  
Ho, ho, quoth Tarquin, tho'  
One of us two shall end our lives  
Before that we do go.

If thou be Launcelott du Lake,  
Then welcome shalt thou bee :  
Wherefore see thou thyself defend,  
For now defye I thee.

They buckled then together so,  
 Like unto wild boares rushing,  
 And with their swords and shields they ran  
 At one another slashing :

The ground besprinkled was with blood :  
 Tarquin began to yield,  
 For he gave backe for wearinesse,  
 And lowe did beare his shield.

This soon Sir Launcelott espyde,  
 He leapt upon him then,  
 He pull'd him down upon his knee,  
 And rushing off his helm,

Forthwith he struck his necke in two,  
 And when he had soe done,  
 From prison threescore knights and four  
 Delivered everye one.

It was once my intention to have presented your lordship with the old family ballad of the *Memorables of the Montgomeries*, but shall wait till another opportunity. I now conclude my *Dedication*, and have the honour to be, with every wish for your health and happiness,

My Lord,

Your Lordship's

Most obedient Servant,

PETER BUCHAN,

(LATE OF PETERHEAD, NOW OF GLASGOW.)

## PREFATORY REMARKS.

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It is said that no work should be put to press till it has suffered to cool for at least seven years after it was written, as then the author would see the subject in another and clearer light. I have done so, for the greater part of the following pages came from my sanctorum about ten years ago, and was then submitted to several of my literary friends, amongst whom were the late Sir WALTER SCOTT of Abbotsford, and WILLIAM MOTHERWELL, Esq. of Glasgow; but to give their opinions here would be savouring too much of egotistical conceit. Since, I have followed the judicious advice of the sage poet, WORDSWORTH, in a private letter to his friend, the Rev. Mr. MONTGOMERY of Glasgow, whose writings as well as his preachings, are esteemed excellent by all those who have read and heard them. He says, "Do not be anxious about any individual's opinion concerning your writings, however highly you may think of his genius, or rate his judgment. Be a severe critic to yourself, and depend upon it no person's decision upon the merit of your works will bear comparison in point of value with your own." He also adds, "Posterity will settle all accounts justly; and that works which deserve to last, will last: and if undeserving this fate, the sooner they perish the better." From long experience, I know and can appreciate the genuineness of this advice; and, although I by no means despise the opinions of private friends, their advice, however well meant, is not always wholesome, which often causes me with great reluctance to

deny them and myself the pleasure of adopting it, in preference to my own projected schemes.

A few of my friends on first hearing of the task I had imposed upon myself, in thus writing, “ *The most wonderful book which the world ever read—a book in which every incident shall be incredible, yet strictly true;*” and the manner in which I was to treat the subject, said that it was merely impossible for one, nor for many volumes, to contain the one half of the different elucidations I intended to introduce into the work; but the careful reader will be able to judge of this, and how far I have succeeded in my well-meant design, when he peruses the whole. It is true that I could have written and filled volumes upon each head here introduced, had my wish been book or money making. But my aim being more to be useful than voluminous, I have endeavoured in the compass of this volume, to throw as much light as could be obtained or devised upon every distinct article, as far as illustrative of the main object I had at first in view, the duty and character of a *Gentleman* in as few words or pages as possible, so that the work may be read and acted upon by as many as have a thirst for knowledge; for I know, from a long intimacy with sensible and learned men, that one well written volume to an intelligent and right-thinking person, is of more value and interest, and as sufficient for all the purposes of usefulness, as one hundred to a man void of discernment, or common sense. I have therefore done my best in this condensed form, to elucidate, in as far as in me lay, the subject I have now laid before the world. I have gone minutely and circumstantially into every cranney and crevice of the characteristics of a gentleman, I have used the scalpel freely, and by my dissection, the reader may clearly see every nerve and sinew of high and low, rich and poor; for be what the *subject* will, when once on the dissecting table before

me, I shall do my duty—kings and their lowest subjects when once placed there, are with me as one and the same. I give honour only to whom honour is due.

I have carefully abstained from introducing religious and political party feeling. It is not a question of church and state policy, but one of private interest to every intelligent being. My object is not to sow the seeds of contention between man and man, but to disseminate useful knowledge in as far as the duty and character of a gentleman are concerned, which should equally apply to every rational and civilized member of society, and serve as a manual or cyclopædia of moral action and feeling. Sorry, indeed, should I be to make an enemy even of one of the least of the human race, but friends without number.

“Curs’d be the verse how smooth so e’er it flow  
That tends to make one honest man my foe.”

I must state, however, that if by thus fearlessly and honestly speaking the truth, have given offence, I was bound to do it; for in all my former writings, I have maintained the same straightforward conduct, and always found it the true road to honour and fame.—For, like the jolly miller of Dee,

“I care for nobody, no not I,  
If nobody care for me.”

I have written political works and *Sermons* that have been favourably received by the highest personages in the Church, (England,) the State, and the Army, and others, but am indebted to neither the one or the other for the least favour, preferment, post or pension. I live unshackled, and as free as the air in which we breathe. The freedom I have used with the deserving among the great, will not, perhaps, be so well relished by them as a dish of high seasoned flattery; and although my wish is not to offend, nor do I court the frowns of any one, I will not sacrifice truth at the shrine of hypocrisy, nor at the altar of Mammon. Mr.



Montgomery, already mentioned, in the preface to his admirable poem of "*Satan*," says, that its *moral* is this—"The highest intellectual refinement may be associated with the greatest moral debasement;" and the reverend gentleman is right. Are not his sentiments too awfully verified in the daily walk, conduct, and conversation of many from whom we have been taught to look for, and expect better things?—Yes!

The gentleman of refined taste and discernment will also see that I have embarked in a curiously constructed vessel, on a troubled and tumultuous ocean, and the caution that is necessary to guide the sails and the helm of such a bark, having but few mariners on board on whose help I could depend, none having steered through the same channel before. Should I therefore arrive in safety at the wished for haven with pendants and pennons flying, I may then say that—I stand alone in my glory! This being, to the best of my knowledge, the first book written on the subject in this or any other country or language. I therefore claim the merit of its originality, if nothing else fall to my share; for the late learned and noble earl Eldon, when in the course of a casual discussion on the presentation of a petition relative to the Irish poor laws, observed that,—“He had been studying terms for upwards of fifty years, but had never met with anybody who could give him the proper construction of the word GENTLEMAN!” I admit my presumption and boldness in this attempt; but as “a faint heart never gained a fair lady,” I have put my hand to the plough, and have determined that I shall either hold or drive. For, as poor Richard says,—

He that by the plough would thrive,  
Must either hold himself, or drive.

And, if I have not succeeded to the wishes of some, I pray they would themselves construct a better—it will give me great pleasure to hear of their success;

for to say the present has no fault, would be doing the work injustice, but it is not my intention to palliate these faults with a selfish plea, much less advocate its beauties, for—

“Who ever thinks a faultless piece to see,

Thinks what ne’er was, nor is, nor e’er can be.”

This was the opinion of Pope, an English poet. I shall next tender the advice of Gawin Douglas, an old Scotch poet, who says,—

Consider it warily, read aftenir than anis!

Weel at ane blink slye poetry not tane is.

I must say, however, that it has not sprung up like some mushrooms from a mole-hill, or heap of rubbish. It is the fruit of much research and labour amongst the time-worn monuments of antiquity, as well as the works of the moderns. I have gone to the gardens of foreign climes to cull the rich repast, and like the humble but busy bee, extract from their sweetly smiling flowers the choicest drops of that mellifluous cordial, honey.

“Thus doth the little busy bee

Improve each shining hour,

And gather honey all the day,

From ev’ry op’ning flow’r.”

I may also say, that I have tried a little of the alchymist’s art, by which, with the aid of the philosopher’s stone, I have turned a few of these antiquarian relics into gold: or, in other words, into a substance more passible and current in the present day, by many who take pleasure in renovation, and bringing hidden things to light, although not exactly in the same garb as our fathers wore in the days of langsyne and of yore. By others of more unpalatable stomachs, whose taste has been vitiated by spleen and chagrin, will my labours be treated with uncereemonious disrespect, partly to attract the vulgar gaze of a few, by saying that my best metal is only dross, or a gilded pill. To these I shall say nothing here, Sir David Lindsay having already given his opinion of such characters, under



the head of *critics* and *reviewers*, which I would wish a few of them to peruse prior to too hastily exposing themselves before a discerning public, remembering at the time, that one man's meat is another's poison.

From my literary kinsmen, and brothers of the press, particularly those of a kindred spirit and feeling, do I expect a different reception, as they only can rightly know how to appreciate the labours of such an undertaking, and say with the divinely inspired Penman,

“O that mine enemy had written a book,”

trifling as it may appear in the saffron sight of some little-minded and would-be *critics*. The sinews of peace and war are in their hands, which I pray them to use honourably, and as becometh good *Gentlemen*, and true brother *knights*, for much depends upon their frowns and favours as such. An old author says,—“It is the commoun and accustomit manner of all them that dois prehemiate on ony other mannis wark, cheiffie to travell about twa pointis. The one is, to declair the properteis of the author; not only externall, as his originall, birth, vocation, estait, strenth, giftis of the bodie, substance, and maneir of leiving; but alswa internall, as the qualiteis, habites, and dispositionis of the minde, his ingyne, knowledge, wisdom, giftis of the spreit, and all other verteuis, quhilk culd iustly be knawin to have beno in him. The other is, to declair his maner of wryting, the utilitie of his warkis, and what frute, profit and commoditie may ensew and follow to the diligent reider and reuoluar of the samin.” For my own part, I have no objections to the one or the other, and to assist the inquirer more readily, he will find the greater part of the above contained in a letter addressed to the late earl of Buchan, in the Paisley Magazine, and some London and American publications, where sketches of my life have appeared.

I now come to offer a few lines as explanatory of the origin of this work, and that which led to its publication. "To catch the manners living as they rise," was always with me a theme of much importance; and to separate the grain from the chaff, and the sheep from the goats, a highly commendable, as well as necessary act of justice. Impressed with these sentiments, and a desire to be useful in my day and generation, to others of the same feelings, I began my comparisons, by placing in the same scale of justice, the conduct of two parties of the same rank, title, caste, and status in society. The one I found possessed of a greatness of soul, nobleness of mind, candour and generosity; while the other was wrapt up in his own nothingness, selfish, unworthy, degraded and mean, with all the airs of a jackdaw dressed in the plumage of the bird of paradise. The manners and actions of the one, angelic, and of heavenly origin, while those of the other, of earth, and earthly. The one refined gold; the other burnished clay. Comparisons are odious, but at times necessary.

The first title intended for the work was, "*Who is a Gentleman?*" but I have since changed it to "*The Gentleman Unmasked*," which some say they do not understand, but I hope it is not my blame, as I have done every thing in my power to render it accessible to, and understood by the meanest capacity. By being "*unmasked*," is to be deprived of that visor, veil, or covering, which prevents the real object before us being seen in its true colours and character. The hypocrite often veils his conduct with a covering of religion; and the would-be gentleman, with a suit of broad blacks, white neckcloth, gold watch, and massy chain and rings; but, when tried with the true test of honour, these false allurements vanish as a morning cloud; and can no more endure the scrutiny of truth, than the owl and the bat can stand the dazzling rays

of a meridian sun at noon day, while the *real* gentleman, like the eagle, glories in the light and sunshine of truth, and the higher he soars, the nearer he becomes to his native element. To draw a line of demarkation between the *genuine* and the *masked* gentleman, was then my care, my pride, and my pleasure. By doing so, I have endeavoured to enrich the subject by interesting, amusing, and instructive illustrations, drawn from the works of those who are dead yet speaketh; and, should my labours have the desired effect of reclaiming some, and amusing others, the time may come when I, or a more competent hand, shall provide the Gentleman with a help-mate, in the character of the “*LADY UNMASKED* ;” for it is not always good for *man* to be alone.

The ghosts which I have so happily conjured from the elysium shades, as my speakers, are those of royal and noble personages, well known to those versed in Scottish history, who, while on earth, filled very responsible situations, and figured conspicuously in the drama of life. The one a king, the other a knight, the king’s tutor. In one of Sir David’s epistles to his master, he writes thus,—

When thou wast young I bare thee in my arm,  
 Full tenderly till thou began to gang ;  
 And in thy bed oft happed thee full warm,  
 With lute in hand, then sweetly to thee sang.  
 Sometimes in dancing fiercely I flang,  
 And sometimes playing fairsies on the flure,  
 And sometimes of mine office taking cure.  
 And sometimes like a fiend transfigure,  
 And sometimes like a greezly ghost of gay,  
 In divers forms oftimes disfigure,  
 And sometimes disguised full pleasantly.  
 So since thy birth, I have continually  
 Been exercis’d, and aye to thy pleasure ;  
 And sometimes steward, capper, and earbour.

\* \* \* \* \*

How as a chapman bears his pack,  
 I bare thy grace upon my back :

And sometimes stridlings on my neck,  
 Dancing with many bend and beck,  
 The first syllabs that thou didst mute,  
 Was pa-da-lyne upon the lute.  
 Then played I twenty springs perqueer  
 Which were great pleasure for to hear,  
 From play thou never let me rest;  
 But Ginkerton thou lik'd aye best.

\* \* \* \*

But now thou art by natural influence,  
 High of ingine, and right inquisitive,  
 Of antique stories and deeds martial;  
 More pleasantly the time to o'er drive,  
 I have at length the stories to describe.

Now with support of the King of Glory,  
 I shall thee show a story of the new,  
 But humbly I beseech thine excellence,  
 With ornate terms though I cannot express  
 This simple matter for lack of eloquence;  
 Yet notwithstanding all my business,  
 With heart and hand my mind I will address,  
 As best I can and most compendious,  
 Now, I begin the matter happened thus,--

I hope it is not necessary for me to inform my readers where Sir David begins his *conversation* with his majesty; and, although, as he remarks, his *terms*, or style is not so *ornate*, as that of our modern *high-flyers*, I trust it is passible; for, if it be of the right *metal*, in whatever shape it appears, it must possess some value; but let it speak for itself.

Redeth forth to the end, seriously,  
 For though old wrytynges apere to be rude,  
 Yet notwithstanding, theye do include  
 The pythe of matter most fructuously.

It was once my intention of classing the different subjects under their respective heads, and holding a separate meeting for a free discussion, and conversation upon each; but upon a second consideration, thought it would be better to adopt the plan taken, and leave the whole to be summed up at the conclusion, when a full explanation of each, with suitable reflections, would be given.

In addition to what was previously written, I have added a particular and comprehensive account of the rise and progress of TOURNAMENTS, &c. particularly the one which took place at *Eglinton Castle*, on the 28th and 30th of August last, under the generous auspices of that spirited nobleman, the *Lord of the Manor*.

"Here chiefs their thirst of power in blood assuage,  
And straight their flames with tenfold fierceness burn;  
Here smiling virtue prompts the patriots' rage,  
But lo, ere long, is left alone to mourn,  
And languish in the dust, and clasp th' abandon'd urn."

Had the work been entirely confined to this subject, I could have launched more deeply into the vortex of chivalry and romance, and given endless quotations from the works of the ancients now little known, read, or understood, but by the antiquary, particularly the "Collectanea Domini Davidis Lindesay de Mountha, mititis Leonis Armorum Regis," &c. It contains, First, "The office of kingis et armes, heraulds, and seriaundis of armes." Dated at Touris the VII. day of Februare, the zeir of God 1447 zeiris. Second, "The law of armes, wtin lystis." Third, "The ordinance and maner how *turnayis* wes wont to be maid, and the harness for knytis and squyaris, and quhat differences suld be in ye abulzement betwix knytis and squyaris, and how ye cry suld be maid," &c.

The work, although styled the "*Eglinton Tournament*," &c. is not exclusively confined to *Tournaments*, *Chivalry*, and *Romance*, but embraces a wider range of subjects, which ought to be known and practised by every faithful king and ruler, as well as every faithful subject in their realm;—noblemen and commoners of every grade, viz., Ministers of State; Ministers of the Gospel; Lawyers; Doctors; Merchants; Manufacturers; Artisans and Mechanics, high and low, rich and poor. The origin and history of each class having been given, and how every one may know who



is, and himself become a Gentleman; all having sprung from the same stock and lineage; for, were not *Adam* and his beautiful spouse, *Eve*, the first head and parents of us all?

From a glance of the contents, it will be seen what my object has been, and will at once explain not only the usefulness, but the absolute necessity of such a companion to all who have the least desire to become acquainted with the duty, character, and etiquette of a GENTLEMAN, as herein defined. LADIES will also find it a no less instructive and interesting melange of useful and necessary knowledge to them, than to their male friends, Gentlemen. "For to be, or not to be, is the question." And, to know, or to be the Gentleman aright, is not such an easy task as too many blindly suppose. Many are more expert in veiling their vices than others are in detecting them. It is like the order of Free Masonry, although the theory is universal, the *secret* and practical part are only known to, and practised by a few.

"Bot quhat dangere is ocht to compile, allace!

Here and thir detractouris in every place,

Or euer thay rede the werk, biddis birne the buke;

Sum bene sa frawart in malice and wangrace.

I say na moire quen al the rerde is rounge,

That wicht mon speik, that cannot hald his toung."

P. B.



THE  
EGLINTON TOURNAMENT,  
AND  
GENTLEMAN UNMASKED.

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*King James.*—Well met, Sir David, in this Elysian place: I have long had a wish to converse with you. According to the method of computing time on earth, it is now nearly three hundred years since I left the other world, and not till this time have I had the pleasure of meeting with you. Since we parted, arts, sciences, and polite literature have flourished greatly, and a rich harvest of discoveries been the result of that patronage which has been so liberally given by those in power. There is one subject, however, although of the utmost consequence to be known by all men, that has never yet been explained—I mean the *word, title, and character* of a *Gentleman*!

When we were upon earth, I a king, and you a subject, you were my faithful and esteemed instructor, and in all things pertaining to my happiness, faithfully discharged your duty as became a noble and independent mind, although you had to contend with much opposition, and were but poorly rewarded for your toil and trouble, while others reaped the fruits of your labours. But we are now met where all distinction ceases—kings, queens, and their subjects, are on equal terms in this land of bliss and cheerfulness. Every one who is permitted to visit this paradise of pleasure, is in no

subjection to any other of his fellow inhabitants: he is free as the balmy air he breathes from yonder beds of unfading roses. Would to heaven that the high and mighty ones on that perishing world we left, would lay this more to heart, and consider in time the state that many are now in, and before it be too late redeem their mispent time, and prepare for this unchangeable abode of endless joy, and everlasting day. It is the opinion of some that, on passing the gulph of death, all is knowledge;\* and happiness or misery the immediate reward of their toils on earth, but it is not so, although sanctioned by some of the most scholastic divines, for I remain enshrouded in the same cloud of ignorance as I did the day I was called hence, not being one of those intelligent and intellectual observers of men and manners that you always were.

The word, or term *Gentleman*, has now become so very common, and used so profusely by all ranks, that it is not only indiscriminately applied, but woefully misapplied and misunderstood; so that I sincerely pray you will rightly explain the phrase, and *unmask* to me the *Gentleman*, for I wish much to know to whom the honoured name and title most properly belongs—a title which, when a man truly deserves, is far more noble than any which majesty can bestow. The epithet, *Gentleman*, has more adjectives applied to it than any other word with which I am acquainted in the language; from the highest to the lowest, from the richest to the poorest,

\* The state of the dead is called in scripture the land of forgetfulness, and by some believed that those in Hades, or the spirits of the departed are destitute of reflection and memory, and that all animosity, distinction of rank, and worldly greatness cease at death. By others, and not a few who consider themselves orthodox Christians, that the souls of the departed know, and are quite conversant with the changes and all the movements that are daily taking place on earth, and that departed friends have a care over those relations they left below: hence the reason and belief of the members of the church of Rome praying to them, to saints, &c, for their blessings, protection, and intercession, &c.

from the best to the worst, whatever be his character or rank in life, all, all, according to time and circumstances, are greeted with this luxuriant appellation. I am therefore at a loss to know how it possibly can apply to all, when it can only belong to one particular class of men whose conduct, and not their riches, merits it. I am aware that, according to the common acceptation of the word, it is only *he* who is rich, can live without manual labour, and wear fine clothes, that is entitled to be called a Gentleman; all else, however meritorious and honourable their actions, are precluded.

I have also another request, Sir David, to make of you. You are well aware of the gathering from all parts of Europe, and the sports which have taken place of late at *Eglinton Castle*, the seat of that spirited and highly distinguished nobleman, the *Earl of Eglinton*, and what he has done for the amusement of his guests and the public in that locality, so that you will not refuse, I trust, to entertain me with some account of those early and now almost forgotten pastimes, which at one period were so prevalent in different parts of Christendom; and of the *Tournament* which took place upon the 28th of August, 1839, and continued there for several days, to the great satisfaction of all present.

*Sir David.*—Sire, as I was wont to call you, I was indeed your preceptor, and for many years discharged the arduous duties of my office as such, faithfully, none making me afraid; but like most of those who fill similar situations to what you did, you were blind to my candour and services, being surrounded by sycophant courtiers who flattered your vanity, and pampered your vain and silly desires, for the purpose of gaining your favour, and augmenting their own fortune, and that of their more servile and ignoble friends. They knew how susceptible you were to be

led away from the truth, and to despise an honest servant, and make him an enemy, because he told you your faults, and those around you. However, in virtue and prerogative of the office that I held on earth, as Lyon-King-at-Arms, I shall endeavour to give you a full, distinct, and satisfactory explanation of the word *Gentleman*, and to whom it most properly belongs, as I have never yet heard it rightly defined by ancient or modern authors. But, as you have requested, I shall first endeavour to gratify you with a brief history of *Tournaments*, &c. as practised by the ancients; next, an account of the one held at Eglinton Castle, and a biographical sketch of the ancestors of the present noble Earl, who has so spiritedly revived these warlike and almost obsolete feats of Chivalry and Romance.

The Tournaments of the ancients were honourable exercises, in which their *cavaliers* entered the lists to show their dexterity and courage. The word Tournament comes from *Tournen*, either because they rode round a ring, or turned as often as there was occasion, in imitation of the Circi, and improvements on the Olympic and Circassian games. These military exercises were in use under the second race of the kings of France; for Nithard reports, that at the interview of Charles the bald, king of France, and his brother Lewis, king of Germany at Strasbourg, the gentlemen of both these princes' retinue fought on horseback to show their skill. And M. Du Cange takes notice that these sports were so particular to the French, that they were termed *Conflictus Gallici*. The English imitated these military exercises in king Stephen's reign, about 1140; but the use of them was not fully settled till king Richard's time, about 1194. The Germans also began to practice these kind of sports about 1036. Modius, who pretends they were known

before that time, has rather romanced than written a true history; the Greeks themselves acknowledging, that they learned them of the Latins, *i. e.* the French, as their authors allege. John Cantacuzenus says, that these military plays were first seen in the eastern empire in 1326, at the marriage of Anne of Savoy, daughter of Amedeus IV. Count of Savoy, with the young emperor Andronicus Paleologus; yet Nicetas and Cinamus report, that the Emperor Emmanuel Comnenus instituted them in imitation of the French, about 1145. As these Tournaments were designed to teach men the art of war, so there were no arms used that might hurt the combatants; the points of the swords and lances being blunted, as also the edges of the swords rebated, which, for that reason, were called *courteous weapons*. Yet notwithstanding these precautions, there often happened great accidents in the heat of the fight, either by chance, or through the malice of the combatants, some taking an occasion to revenge themselves of their enemies for private grudges.

The first Tournaments were only courses on horseback, wherein the cavaliers tilted at each other with canes in manner of lances; and were distinguished from *Justs*, which were courses or careers, accompanied with attacks and combats. The prince who published the Tournament, used to send a king-at-arms, with a safe conduct, and a sword, to all the princes, knights, &c. signifying that he intended a Tournament and clashing of swords, in the presence of ladies and damsels; which was the usual formula of invitation. They first engaged man against man, and then troop against troop; and after the combat, the judges allotted the prize to the best cavalier, and the best striker of swords; who was accordingly conducted in pomp to the lady of the Tournament; where, after thanking her very reverently, he saluted her and likewise her



two attendants. These Tournaments made the principal diversion of the 13th and 14th centuries. It appears from the chronicle of Tours, that the true inventor of this famous sport, at least in France, was one Geoffry, lord of Preuilli, about the year 1066. Instances of them occur among the English at a later period, with extraordinary magnificence in the Tilt-yard near St. James's, Smithfield, and other places. In the meantime, however, the following accounts of the English Tournaments I shall freely give you.

King Richard II. designing to hold a Tournament at London on the sunday after Michaelmas, sent divers heralds to make proclamations of it in all the principal courts of Europe; and accordingly not a few princes, and great numbers of the prime nobility, resorted hither from France, Germany, the Netherlands, &c. This solemnity began on sunday afternoon, from the Tower of London, with a pompous cavalcade of sixty ladies, each leading an armed knight by a silver chain, being attended by their squires of honour, and, passing through Cheapside, rode to Smithfield, where the *Justs* and *Tournaments* continued several days with magnificent variety of entertainments; on which occasion the king kept open house at the bishop of London's palace for all persons of distinction, and every night concluded with a ball.

Edward III. to shew the French ambassadors the gallantry of his subjects, entertained them with a Tournament of eighteen knights in each party, which was performed in Cheapside, the streets being covered with sand to prevent the horses slipping. A stately scaffold had been erected for the queen and her ladies, which breaking down, though no hurt was done, the king being passionately fond of his queen, swore he would punish the workmen in an exemplary manner, but the queen, on her knees, interceded for them; that both king and people were charmed with her goodness.



In the reign of Edward IV. Roch, who was better known by the appellation of the bastard of Burgundy, being greatly celebrated for his acts of chivalry, came over and challenged the lord Scales, brother to the queen, to just with him, which Scales readily accepting, the king commanded lists to be prepared in Smithfield (wherein to perform combat) of the length of three hundred and seventy feet, and breadth of two hundred and sixty, with magnificent galleries for the reception of the illustrious spectators; where assembled the king, the nobility and principal gentry of both sexes. The first day they *Justed* with spears, without a visible advantage on either side. The second they *Tourneyed* on horseback, when the lord Scales, having a long spike fixed on his chaffron (pomel of his saddle) which as they enclosed, ran into the nostrils of the bastard's horse, by the anguish whereof, he reared himself with that violence, that he tumbled backwards, whereby his rider was unfortunately unhorsed, which occasioned him to cry out, *that he could not hold by the clouds*; and that though his horse had failed him, he would not fail to meet his adversary the next day; which being accordingly performed, they fought on foot with pole axes, when Scales soon penetrating the bastard's helmet, the king threw down his warder, whereupon they were immediately parted by the marshal. But the bastard insisting upon fighting out that weapon, a council was held to deliberate thereon; the result whereof was, that if he persisted in renewing the combat he must, according to the laws of arms, be delivered to his adversary in the same condition he was in at his horse's misfortune. But rather than submit to those terms he waved his pretension.

I shall also bring to your remembrance the *Justs* of the three Scotch champions, who, about 1390, challenged three English, to fight at *Justs* or Tournaments,

which was performed in Smithfield, with the greatest solemnity, the earl of Mar against the lord Nottingham; Sir William Dowell, the king of Scotland's banner-bearer, against Sir Pierce Courtney; the king of England's standard-bearer; Cockburne, Esq. against Sir Nicholas Hawkirke. Mar, and Cockburne were unhorsed, but the two standard-bearers were so well matched, that betwixt them it was a drawn battle.

And Joannes Monacus Majoris, Monasterii, in his life of Jeffrey Plantagenet, son of Foulque, earl of Anjou, gives the following splendid description of a celebrated Tournament, at his marriage with Maude, daughter of the king of England, and widow to the Emperor Henry V.

His father Foulque, being king of the knights, Gaufrede, an eminent warrior, tried every endeavour to carry off the palm. Sometime after, a day for the combatants to meet was appointed by the Britons and Normans: on the side of the Normans appeared the earl of Handrensis; Theobadus, earl of Blesensis, and his brother Stephen, lord Tellanritania. These three were nephews of Henry, king of England. He, with an immense retinue appeared, himself leading them on. Against the Britons stood also a line of heroic hearts, although in point of numbers they fell short of their opponents. Gaufrede, commander of the British legion, on seeing such a meagre display, their force being so much inferior to his own, withdrew them from the ranks, and with a handful commenced the attack. Onwards they rush; the din of arms, and the neighing of their frantic steeds make the woods and valleys to re-echo; the mountain Michaelitus seemed in one blaze from the illuminating brilliancy of their golden shields. The warriors are impetuously keen; their oaken spears are broken—shield meets shield—saddles are emptied—the riders overthrown, and the horses with broken reins fly over the field

neighing. Terror seized the opponents, and Gaufrede rushes on the foe, running hither and thither, and anxious to aid his allies, overthrowing many with the lance, and killing without number.

The Britons follow their leader, assured of victory, and in their path spread desolation and death. Andegavensis, more fierce than the others, stands forth. The British phalanx, anticipating success, also stand out. The Normans, fatigued by the conflict, take to flight, and the handful that was left taken to the camp. The Normans being dejected by such an unexpected and sudden confusion, and attributing their defeat to the suddenness of the onset, again throw down the gauntlet to the Britons.

The fame of the Tournameut having spread far and wide, a soldier, Sansonicus, of a gigantic height, came to their aid. Relying on his herculean strength and bravery, they made themselves confident of victory. This fellow, on whom they so much depended, had the audacity to proceed over, and transgress the agreed boundaries, and by posting himself up in a conspicuous manner, provoked the Britons, and challenged them to fight. The countenances of the victors flushed, and their breasts burned within them, to think that a single individual would dare to enter the lists with such a force. But the king's son-in-law, whose breast was inflamed with courage, beholding his comrades sinking under the empty boasting of the provocation, impatient to attack, and unrestrainable by delay, leaps upon his horse, snatches his spear, and, single handed, engages with this goliath, an immense course looking on. The contest was sharp, for his opponent exceeded the usual stature and strength of men, and wielding a large and ponderous lance, he attacks Andegavensis, and perforates his shield and arrow. Andegavensis, seated immovable on his steed, and poising his spear, lodged it in his breast, who,

when falling on the ground, he stood and with his sword, cut off the braggart's head. The conqueror gloriously left the field, leaving the Normans to share their disgrace, and, as a trophy of his achievement, led away the horse of the decapitated knight.

While we are on the subject of *Chivalry, Tilts, and Tournaments*, it may not be improper at this time and place, as requested, to give your majesty the opinions of different of the ancients who have written upon this all-ingrossing topic, for you know the bustle and noise that has been already made at *Eglinton Castle* and elsewhere, in consequence of the Tournament held there.

Fransiscus Modius, in his *Pandectæ triumphales*, says, that Henry the Fowler, emperor of Germany, in order to martialise his nobility, and make them perfect in horsemanship, instituted the first public Tournament, anno. 938, but that they had been long before in France and England, his secretary procuring a transcript of the laws relating to that exercise, some of which were as follows:—

I. Any of the nobility abusing by word or deed the honour of a maid, or widow, or forcibly possessing himself of their goods, to be rejected.

II. Whosoever hath not defended his fellow citizens, his servants, or other persons, putting themselves into his safe-guard, is to be excluded *Justs* and *Tourneys*.

III. Whosoever shall treacherously surprise his enemy, otherwise than allowed by the laws of war, burning his houses and farm, and spoiling his grounds.

IV. Whosoever shall oppress his subjects or servants, for augmenting his own private demesnes, and shall, within his dependencies, lay any duty on foreign commodities, by means of which strangers may be ill used, and commerce hindered.

V. Any one convicted of adultery, or of seducing a religious sister.

VI. Any one not satisfied with his patrimony, or what he has otherwise gained and conquered, receives in wages or pensions from his prince, or shall deal in goods, fruits, or commodities. under borrowed names, he himself not daring to avouch it.

VII. Any one presenting himself at a *Just* and *Tourney* under pretence of being enrolled by his prince, and cannot verify his nobility, in the four degrees, by his father's side, or at least by the mother's, such a gentleman of the first edition, ought to be beaten with switches, his horse taken from him, and he to ride the railes.

VIII. Any person of noble extraction, who has married for covetousness, or delight, a woman of mean condition, was also to be switched, stripped of his armour, to lose his horse, and to ride the railes, so long as the assembly lasted; at the ending of which, he was to be proclaimed by the herald, incapable and unworthy for ever to appear before noblemen; and his children, to the third degree, declared ignoble.

These must be allowed to be excellent laws for preserving the lustre of nobility, and well calculated to work upon that strong principle, the love of esteem and glory, and the dread of ignominy. They were likewise to make oath, to forget all hatred, rancour, and grudge; and that their only intent, was fairly to signalize themselves by acts of chivalry. Their only arms at first being but a knight's club, a sword, and a lance, with a blunted head. The club was a staff of crab-tree, heavy, and very knotty; the haft, or handle of which, was garnished with gold, or silver, and the whole damasked with divers figures and devices.

Kings, princes, and dukes were dispensed from acting in these Justs and Tournaments.

At the conclusion of the Tournament, which generally lasted a fortnight, the combatants supped at the



general banquet of their own country, or province; when the ladies, with great applause, delivered the prizes given by the prince of the Tournament, to those whom the judges had declared victors; after which thanks were returned on all sides to the prince, who defrayed the charges of such a magnificent assembly, and to the judges of the Tournament.

The German historians reckon thirty-six Tournaments, the first was in the year 938; the last of which was in 1487. And though they fell under the displeasure of the church, yet Sebastian Munster, a judicious writer, in the third book of his *Cosmographies*, thus laments the discountenance of them. "After which we have seen the nobility openly plunge themselves into the puddle of all vices, without shame or restraint; whereas the ignominy which they received publicly in these Tournays, besides the irreproachable character required to act in them, served as a caution, as a curb in a young colt's mouth, to restrain our gentlemen upon the terms of virtue and honour. By extirpation of these honourable exercises among them, they became even prostituted to all vile abuses, without observing any real goodness, or so much as outward decency."

In consequence of the popes', but particularly Alexander the third's denunciation, and some tragical incidents that befall the knights engaged therein, they were finally abolished in France, in 1560, and with them fell the ancient spirit of chivalry. Between the age of Edward III. and Henry VIII. chivalry had languished in England, but with the latter, Tournaments were renewed with the greatest splendour. The elegance, the pomp, and circumstances of war, fascinated the youthful ideas of Henry VIII. who was known to take great delight in those exercises, and gave several, with the most profuse magnificence, and was so expert at them, being, withal of extraordin-



ary strength, that at a Tournament at Greenwich he broke no less than seven lances.

The most accomplished cavalier in this country, was the duke of Suffolk. This gallant nobleman had been successful in several Tournaments, had enchanted princesses, had been raised from the station of squire of the body to the king, to the highest dignities. He had shone with uncommon lustre in the courts of France, and Flanders; was the principal object in the splendid masks, tilts, and revels, that were given in England; and possessed that romantic passion, that kind of superlative gallantry, which rendered him the theme of universal admiration. It is little to be wondered at, therefore, that Henry should become attached to him; and still less so that his sister, the princess Mary, should conceive a most intense passion for him, long before she was made a political sacrifice to Louis XII. King of France. Violent, it has been said, was the resistance, which the princess made to this match. In favour of her lover, she braved the fury of her relentless brother. But, here she was foiled; she was opposing a man whose attachment to his own opinion is well known; and, although the spirit of the lovely Mary was nearly equal to his own, yet, after having goaded the monarch almost to madness, she at length reluctantly yielded to his wishes. The last article which she insisted on, was, that Suffolk should attend her. To this, however, Henry, —who knew the man, and indeed, the woman too,—peremptorily withheld his consent. In consequence of this refusal, the duke stole away in disguise, and followed his beloved princess to France, in spite of the denunciations which the enraged monarch sent thundering after him.

The duke's enemies now endeavoured to alienate the affections of his sovereign from him; but Henry declared that he thought Charles had done a very

spirited thing, and that if he had been in his situation, he should have acted just the same himself!

When the duke arrived at Paris, he still continued his disguise, and appeared at the magnificent Tournament that was celebrated at St. Dennis, on the joyful occasion of the royal nuptials. As a strange knight, in black armour, he was known to no person but the queen, who recognized him by a small white scarf which he wore on his arm: for, this scarf she herself had worked for him, and had presented to him. Glowing with all the animation which the sight of the lovely object, the desire of vengeance, and his jealousy inspired, the duke of Suffolk was irresistible. He flew like lightning against the duc de Vendome, whom he overturned in an instant; the count de St. Pol shared the same fate; and acclamations are said by the French historian, to have rent the skies. The duc d' Angouleme himself next approached; but, expectation had scarcely time to respire before he was unhorsed; at the same instant, however, his conqueror was discovered. Whether accident or vanity induced Suffolk to raise his beaver, is uncertain; but, the moment he was known, he was conducted to the queen, to receive the prize which his valour had most indisputably obtained. This was a trying moment for Mary; and, accordingly, she is said to have fainted. She, however, recovered sufficiently to introduce him to the king, who received him with the greatest politeness and respect.

Louis XII. had, in the former part of his reign, acquired great glory; but was at this time, advanced in years. At all events, he was certainly more than twice the age of his wife. Yet he possessed a strong constitution, notwithstanding which, he only survived this wedding eight days, a considerable part of which, the duke of Suffolk had passed in attendance on the queen. Whether the duc d' Angouleme, afterwards

Francis I. judged of others by himself, or, had any real cause for suspicion, Mezerai asserts that he took care Suffolk should be narrowly watched, lest he should give the king a successor. Two months after the death of the monarch, his young and beautiful widow was led to the altar by the gallant Suffolk. Henry stormed at the indelicacy of their conduct, as he termed it, and threatened Suffolk: but the lovely duchess boldly opposed his rage, and averred that if there were any blame in the case, it ought to be laid to her charge, for it was she who had absolutely courted the duke.

And in the yere a thousand was full then,  
Two hundred also sixty and nyntene,  
When Sir Roger Mortimer so began  
At Kenelworth, the ROUND TABLE as was sene,  
Of a thousand Knyghts for discipline,  
Of young menne, after he could devise  
Of TURNEMENTS and JUSTES to exercise.

A thousand Ladies, excellyng in beauty  
He had also there, in tentes high above  
The JUSTES, that thei might well and clerely see  
Who Justed beste there, for their Lady Love  
For whose beautie, it should the Knyghts move  
In arms to eche other to revie  
To get a fame in play of CHIVALRY.

The old romance of *Perce-forest* gives a curious picture of the effects visible after a Tournament, by the eagerness with which the fair spectators had encouraged the knights. "At the close of the Tournament," says the writer, "the ladies were so stripped of their ornaments, that the greater part of them were bare-headed. Thus they went their ways with their hair floating on their shoulders more glossy than fine gold; and with their robes without the sleeves, for they had given to the knights to decorate themselves, wimples and hoods, mantles and shifts, sleeves and bodies. When they found themselves undressed to such a pitch, they were at first quite ashamed; but as

soon as they saw every one in the same state, they began to laugh at the whole adventure, for they had all bestowed their jewels and their clothes upon the knights with so good a will, that they had not perceived that they uncovered themselves."

It would occupy too much space to enter into all the details of the Tournament, or to notice all the laws by which it was governed. Every care was taken that the various knights should meet upon equal terms; and many a precaution was made use of to prevent accidents, and to render the sports both innocent and useful. But no regulations could be found sufficient to guard against the dangerous consequences of such furious amusements; and Ducange gives a long list of princes and nobles who lost their lives in these fatal exercises. The church often interfered, though in vain, as I have already stated to you, to put them down; and many monarchs forbade them in their dominions; but the pomp with which they were accompanied, and the excitement that they afforded to a people fond of every mental stimulus, rendered them far more permanent than might have been expected. The round table was also another sort of Tournament, held in a circular amphitheatre, wherein the knights invited jousted against each other. From the account taken from the History of the Priory of Wigmore, Menestrier deduces that those exercises, called 'round tables,' were only Tournaments, during which the lord or sovereign giving the festival entertained his guests at a table which, to prevent all ceremony in respect to procedure, was in the form of a circle, but it might, however, have had a different and an earlier origin, although not mentioned by any author previous to the year 1279.

Henry Knighton, speaking of the Tournament that was kept in 1274 at Chalon, where king Edward and the English fought the count of Chalon and Burgun-

dians, says, that several were killed upon the spot; so that this Tournament was called the little war of Chalon; and histories are full of such unhappy accidents. This gave the popes occasion to forbid them, and excommunicate all those that should assist at them. Secular princes have also prohibited them, by reason of the disorders they commonly caused, or that they wanted the lords and gentlemen that assisted at them for other employments. And Tillet reports that king Philip Augustus made both his sons swear, that they would not go to any such sports. Yet, since his time, several kings of France have fought in person, as Charles VI. in 1385, at Cambray; Francis I. in 1520, between Andres and Guines. And finally, Henry I. in 1559, at Paris; where he received a wound in the eye by a splinter of the count of MONTGOMERY's lance, whereof he died in eleven days after. There have also been challenges of this nature, wherein people fought in good earnest, and which seldom ended without spilling of blood, or the death of those that entered the lists.

This is but a brief outline of the *Tilts & Tournaments* of our predecessors; but hope it will suffice, ere a more convenient opportunity throws itself in the way. Of the Knights and their Esquires, I shall afterwards speak largely; but were it not intruding too much upon your time and patience, I would bring to your recollection a few of the noble feats performed by those doughty heroes whose names grace the pages of ancient heraldry, and shine in the heartfelt effusions of the Poets' lines, such as "The History of Sir Egeir, Sir Gryme, and Sir Gray Steill." In this most amusing Scottish Tale, you will perhaps remember one of your favourites, Sir Archibald Douglas of Kilspindie, who, with William, first earl of Gowrie, and Alexander, sixth earl of Eglinton, severally obtained the name of *Gray Steill*, for their valour and intrepidity.



Of the noble family of Eglinton, I shall give at present but a brief account, suffice it to say, that in 1503 your illustrious father James IV. created the first Earl of Eglinton. He was of French extraction, and descended from Roger de Montgomery, the son of Hugh de Montgomery, knight, a near relation to William, duke of Normandy, and was one of those nobles who, in the year 1066, accompanied him into England; and, commanding the body of his army at the memorable battle of Hastings, where King Harold was slain, for that signal service the Duke bestowed on him very large gifts, as the territory and honour of Arundel, with the Earldom of Salisbury, in which city he founded the Abbey of St. Peter, and there died. His son Philip, in the reign of king Henry I. coming to Scotland, got a fair inheritance in the shire of Renfrew, and from him descended Sir John Montgomery of Eaglesham; who, in 1388, being at the battle of Otterburn, took prisoner, with his own hand, Sir Henry Piercy, son to the earl of Northumberland; and for his ransom obliged him to build the Castle of Punoon, the chief messuage of the lordship of Eaglesham. And, in that old and beautiful ballad of Chevy-Chace, we find it recorded, that

A knight among the Scots there was,  
Who saw Earl Douglas die,  
Who straight in wrath did vow revenge  
Upon the Earl Piercy.

Sir Hugh Montgomery he was call'd,  
Who with a spear full bright,  
Well mounted on a gallant steed,  
Rode fiercely through the fight.  
He past the English archers all,  
Without e'er dread or fear,  
And through Earl Piercy's body there,  
He thrust his hateful spear.  
With such a vehement force and might  
He did his body gore;  
The spear went through the other side  
A long cloth yard and more.



He afterwards married the daughter and heir of Sir Hugh Eglinton of that ilk, (by Giles his wife, daughter to Walter, Lord High Steward of Scotland, and sister to King Robert II.,) and with her having the Baronies of Eglinton and Ardrossan, in the county of Cunningham, the family from thence quarter the arms of Eglinton.

Such is the origin of this highly distinguished family ; for me to say more would be but an unnecessary waste of time ; the rest being so well known to all those who take an interest in the peerage of our country. Let me, however, add, that greatness of rank and military glory alone, are not the only characteristic features in its history, several of the heads have signalized themselves by their attachment to the cause, and support of, religion and literature. In the persecution of 1622, when the Rev. Mr. David Dickson, minister of Irvine, was banished for doing the service of his Divine Master, the Earl of Eglinton, (Grey Steill,) was the means of getting him returned to his flock without any condition whatever. His wife also, Anne, Countess of Eglinton, daughter to Alexander, Earl of Linlithgow, was an humble and eminent christian, and exerted all her influence for the promotion of the interests of religion. Eglinton Castle being often a shelter for the persecuted ministers of the Gospel, she took a deep and lively interest in the revival at Stewarton, and persuaded her noble husband to give up for a few days the sports of the field, to converse with some of the people she had invited to the Castle for that purpose. His Lordship declared, after conferring with them, "that he never spoke with the like of them, and wondered at the wisdom they manifested in their conversation."

It is also well known to the readers of Ramsay and Burns, two of our esteemed Scottish poets, the patronage they met with from two of this family. The

"Gentle Shepherd," one of the best pastoral comedies the world ever saw, was dedicated to Susannah, Countess of Eglinton, and daughter to Sir Archibald Kennedy of Cobzean, baronet, whose attention to the author was very great, but not misplaced; the subject deserved her best respects, and she gave it them; and her name, along with it, now stands engraved on the immortal *Temple of Fame*.

"Thrice happy! who succeed their mother's praise,  
The lovely EGLINTONS of other days."

Burns was also sensible of the high honour bestowed upon him by Archibald, eleventh Earl of Eglinton, as the spirited and manly letter of the grateful bard, dated Edinburgh, 1787, can testify.

Of the present noble Earl, *Archibald-William*, I will speak but sparingly; suffice it to say, that he was born in 1812, and is now in the twenty-seventh year of his age. Long may he enjoy the titles, honours, and noble-mindedness of his worthy ancestors, and be enabled to add another laurel to the family escutcheon; but, above all things, may he live the life, and his conduct always be that of, a *Gentleman*.

Having thus far communicated unto you, agreeably to your desire, a brief but circumstantial account of ancient *Tournaments*, *Jousts*, and *Tiltings*, with a biographical sketch of the origin and rise of the noble family of Eglinton, I shall next proceed to detail unto you the particulars of the *Tournament* which commenced at the beautiful demesne of the generous and gallant Earl of Eglinton, on Wednesday, the 28th of August, 1839, as taken down and reported by the gentlemen of the Press, who were there in droves from all quarters of the globe, for the purpose of witnessing, and wafting its fame from pole to pole, and handing its glory and unrivalled brilliancy down to ages yet unborn.

The proceedings of the day opened with the mar-

shalling of the Grand Procession, which took place about one o'clock, when the immense body, accompanied by spirit-stirring music from the Bands of the 1st or Queen's Dragoon Guards, and of the 78th, that awakened echoes new to the sylvan solitude around, having a very grand and imposing effect, moved by a circuitous route, staked off by wooden palings, through the policies, across the bridge north of the Castle, and, circling it, arrived at the Lists.

The Procession from the Castle was marshalled in the following order :—

The horses of the knights and esquires, under care of the grooms, &c., were arranged on the right of the grand entrance; and the retainers and men-at-arms on the left, according to their priority in the procession. A chamberlain and a trumpeter were on each side of the door. A deputy-marshal, with the seneschal, were situated in the outer hall. A chamberlain was placed at the door of the inner hall or vestibule, and at each of the three doors leading from the vestibule into the three principal reception rooms.

The knights, esquires, and the principal personages forming part of the procession, assembled in the three above named rooms, and were arranged in their order of joining the procession by the deputy-marshals and pursuivants. The deputy-master called from his roll the name of the first person to head the procession—the chamberlain at the outer door ordered his horses, retinue, &c. to advance—the chamberlain stationed at the inner door summoned the personage so named to take his place in the procession. This done, the party rode up the line of route to a given point, so as to allow a space for the marshalling of the whole cavalcade—this order was continued until the whole were mounted and marshalled, which being proclaimed by the chamberlains and trumpet at the entrance, the procession proceeded *en route* to the lists, to the

sound of warlike music and blasts of the trumpet. The line of march was kept by mounted men-at-arms at regular distances, assisted by the retainers and halberdiers (on foot) of the Lord of the Tournament. On arriving at the lists, the procession entered at the principal gate; and, after making the half circuit, the King of the Tournament, the judges of the field, &c. with their attendant knights and esquires, were dismounted and marshalled to their appointed seats in the Gothic gallery. The King, Queen, &c., having assumed their thrones, (to which she was conveyed in a coach and four) a prolonged flourish of the trumpets summoned the knights and esquires to pay their devoirs to the Queen of Beauty: and the whole riding again round, received from their ladies the favours, gloves, scarfs, &c., to be worn in their helmets during the Tourney. Another blast of trumpets gave notice to the knights to retire to their separate pavilions, to complete their arming, and await the summons of the herald and his trumpeters. The knights rode from their pavilions, *completely armed*, after being assisted to their chargers by their esquires, and took their stations on the ground appointed to them: when, the trumpets having again sounded, the herald of the Tourney gave notice that they were ready to do their devoir against any knight who might demand the combat. On this the knight elected to run the first course against the challengers left his tent, armed at all points, and, riding up to the gallery, demanded permission to make his assay, which was granted. At the cry of "*Laissez les aller*," the trumpets sounded the charge, and the knights ran the appointed courses.

The following is the order in which the Procession reached the ground, taken from the Official Programme, the only digression from which was the circumstance of the "Queen of Beauty," and her

attendants being conveyed to the ground in carriages,  
owing to the wetness of the weather :—

Behold the noble youths, of form divine,  
Upon the plain advancing in a line ;  
The riders grace the steeds, the steeds with glory shine.

*Men at Arms,*

In demi-suits of armour and costumes.

*Musicians,*

In rich costumes of silk—their horses trapped  
and caparisoned.

*Trumpeters,*

In full costumes—the trumpet and banner emblazoned  
with the arms of the Lord of the Tournament.

*Banner-Bearers of the Lord of the Tournament.*

*Two Deputy-Marshals,*

In costumes, on horses caparisoned.

Attendants on foot.

*The Eglinton Herald,*

In a tabard, richly embroidered.

*Two Pursuivants,*

In emblazoned surcoats.

*The Judge of Peace,*

LORD SALTOUN,

In his robes, and bearing a wand, on a horse  
richly caparisoned.

*Retainers,*

On foot, in costumes, carrying heavy steel battle-axes,

*Officer of the Halberdiers,*

On horseback, in a suit of demi-armour,  
with a gilt partizan.

*Halberdiers,*

On foot, in liveries of the Lord carrying their halberds

*Men at Arms,*

In demi-suits of armour.



*The Herald of the Tournament,*  
In his tabard, richly emblazoned with  
emblematical devices.

*The Knight Marshal of the Lists,*  
Sir CHARLES LAMB, Bart.,

Groom. In a rich embroidered surcoat, and Groom.  
embossed and gilt suit of armour,  
his horse richly caparisoned, &c.

Esquire, Esquire,  
Lord Chelsea. Major M'Dowall.

*Attendants of the Knight Marshal,*  
In costumes of his colours, blue, white, and gold.

*Halberdiers of the Knight Marshal,*  
In liveries of his colours, with their halberds.

*Ladies Visitors,*  
Lady MONTGOMERY, Lady JANE MONTGOMERY,  
Miss MACDONALD,

On horses, caparisoned with blue and white silk,  
embroidered with gold and silver, each  
led by a groom in costume  
of their colours.

*The King of the Tournament,*  
MARQUIS OF LONDONDERRY,  
Halberdier. in his robes of velvet and Halberdier.  
ermine, and wearing his  
coronet—his horse richly  
caparisoned.

Esquire, Esquire,  
Colonel Wood. H. Irvine, Esq.

*Halberdiers.*

In liveries, as before.

*The Queen of Beauty,*  
Groom. LADY SEYMOUR, Groom.  
In a rich costume, on a horse richly  
caparisoned—a silk canopy borne  
over her by attendants in  
costumes.



*Ladies Attendants on the Queen,*  
In rich costumes.

*Pages of the Queen,*  
In costumes of her colours.

Esquire,  
F. Charteris, Esq.

Esquire,

*The Jester,*

In a characteristic costume, bearing his sceptre,  
on a mule, caparisoned and trapped,  
with bells, &c.

Retainers,  
On foot, in liveries of the  
colours of the Lord of the Tournament.

*The Irvine Archers,*

In costumes of Lincoln Green, Black Velvet Baldric,  
Rondelle, &c.

Claude Alexander, Esq.

Lord Kelburne.

A. Cunningham, Esq.

Sir Robert Dallas.

C. S. Buchanan, Esq.

Captain Blair.

Sir A. Hamilton.

Stuart Hay, Esq.

Capt. Montgomerie.

J. Brownlow, Esq.

J. Burnett, Esq.

— Hamilton, Esq.

Hon. J. Strangways.

Captain Blane.

George Rankin, Esq.

Retainers of the Lord of the Tournament.

Halberdiers of the Lord, in liveries of his colours.

Man at Arms,	THE GONFALON,	Man at Arms,
in half-armour.	borne by a Man	in half-armour.
	at Arms.	

*The Lord of the Tournament,*

EARL OF EGLINTON,

Groom.	In a suit of gilt armour, richly	Groom.
	chased ; on a barbed charger—caparisons,	
	&c. of blue and gold.	

The Banner,  
borne by Lord A. SEYMOUR.

Esquire,	Esquire,	Esquire,
G. Dundas.	F. Cavendish, Esq.	G. M'Doual, Esq.

Retainers of the Lord, as before.

*Halberdiers of the Knight of the Griffin,*

In liveries of his colours.

Man at Arms,	THE GONFALON,	Man at Arms,
in half-armour.	borne by a Man	in half-armour.
	at Arms.	

*The Knight of the Griffin,*

THE EARL OF CRAVEN,

Groom.	In a suit of engraved Milanese	Groom.
	armour, inlaid with gold ;	
	on a barbed charger—caparisons, &c.	
	of scarlet, white, and gold.	

Esquire,	The Banner,	Esquire,
The Hon.	borne by a Man at	The Hon.
F. Craven.	Arms,	F. Macdonald.
	in half-armour.	

Retainers.

*Halberdiers of the Knight of the Dragon,*

In liveries of his colours.

Man at Arms,	THE GONFALON,	Man at Arms,
in half-armour.	borne by a Man	in half-armour.
	at Arms.	

*Knight of the Dragon,*

black and white,

in full suit of German fluted armour,  
of the period of Richard II.,  
white barb steed,  
caparison,

MARQUIS OF WATERFORD,

Headed by Mr. Mandeville as a friar,  
in brown russet, cross, beads,  
book, bell, and candle.

Esquires,

Lord John Beresford, Lord William Beresford,

Lord Maidstone, Count Lewis Ricardo,

Sir Charles Kent, Bart., Captain Lumley,

Mark White, and C. Knight, Esqs.

Lord Viscount Ingestrie, as Turkish Doctor.

*Halberdiers of the Knight of the Black Lion.*

Man at Arms,	THE GONFALON,	Man at Arms,
in half armour.	borne by a Man	in half-armour.
	at Arms.	

*The Knight of the Black Lion,*

VISCOUNT ALFORD,

in a suit of polished steel armour,

Groom.	on a charger—caparisons of blue	Groom.
	and white.	

Esquire,	The Banner,	Esquire,
The Hon. Mr.	borne by a Man	T. O. Gascoigne,
Cust.	at Arms.	Esq.

Retainers.

*Halberdiers of the Knight of Gael.*

Man at Arms,	THE GONFALON,	Man at Arms,
in half-armour.	borne by a Man	in half-armour.
	at Arms.	

*The Knight of Gael,*

VISCOUNT GLENLYON.

In a suit of polished steel armour,

Groom.	on a barbed charger—caparisons,	Groom.
	&c. of green, blue, and crimson.	

Esquire,	The Banner,	Esquire,
Sir D. Dundas.	borne by a Man	J. Balfour, Esq.
	at Arms.	

Retainers.

*Retainers of the Knight of the Dolphin.*

Man at Arms, in half-armour.	THE GONFALON, borne by a Man at Arms.	Man at Arms, in half-armour.
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*The Knight of the Dolphin,*

THE EARL OF CASSILLIS,

Groom.	In a suit of engraved steel armour, inlaid with gold, on a barbed charger—caparisons, &c. of scarlet, black, and white.	Groom.
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Esquire.

Esquire.

*The Knight of the Crane,*

LORD CRANSTOUN.

In a suit of polished steel armour,  
on a barbed charger—capari-  
sons, &c. of red and white.

Esquire.

The Banner,  
borne by a Man at Arms.

Esquire.

*Retainers of the Knight of the Ram.*

THE GONFALON,  
borne by a Man at Arms.

*The Knight of the Ram,*

The Hon. Captain GAGE,

Groom.	In a suit of polished steel armour, on a barbed charger—caparisons, &c. of blue, white, and crimson.	Groom.
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Esquire,	The Banner,	Esquire,
R. Murray, Esq.	borne by a Man at Arms.	J. Ferguson, Esq.

*Halberdiers of the Black Knight.*

Man at Arms, in half-armour.	THE GONFALON, borne by a Man at Arms.	Man at Arms, in half-armour.
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*The Black Knight,*

Mr. J. LITTLE GILMOUR,

without Esquires or Retainers, and with no  
device upon his shield, clothed in a suit  
of black armour, and mounted on  
a superb black horse, richly  
caparisoned.

*The Knight of the Swan,*

Honourable Mr. JERNINGHAM.

Groom. In a suit of polished steel armour, Groom.  
on a barbed charger—caparisons,  
&c. of crimson and white.

Esquire,	The Banner,	Esquire,
Capt. Stephenson,	borne by a	Garden Campbell,
	Man at Arms.	Esq.

Retainers of the Knight of the Golden Lion, in  
liveries of his colours.

*Halberdiers,*

in emblazoned costumes, bearing their halberds.

Man at Arms,	THE GONFALON,	Man at Arms,
in half-armour.	borne by a Man	in half-armour.
	at Arms.	

*The Knight of the Golden Lion,*

Captain J. O. FAIRLIE,

Groom. In a suit of richly gilt and embla- Groom,  
zoned armour ; caparisons, &c. of  
blue and crimson.

Page.	The Banner,	Page.
	borne by — Cox, Esq.	

Esquire,	Esquire,	Esquire.
II. Wilson, Esq.	Captain Purves.	Captain Pettat.

Halberdiers as before.—Retainers, &c.

Retainers of the Knight of the White Rose.

Body Guard of Bowmen, in Ancient Cos- tume.	THE GONFALON, borne by a Man at Arms.	Body Guard of Bowmen, in Ancient Cos- tume.
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*The Knight of the White Rose,*

CHARLES LAMB, Esq.

Groom.	In a suit of polished steel armour ; on a barbed charger—caparisons, &c., of blue and gold lozenge.	Groom.
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Esquire, J. Gordon, Esq.	The Banner, borne by a Man at Arms.	Esquire, R. Crawford, Esq.
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Retainers.

*The Knight of the Stag's Head,*

Captain BERESFORD,

Groom.	In a suit of polished steel armour ; on a barbed charger—capari- sons, &c., white and black.	Groom.
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Esquire, Lord Maidstone,	The Banner, borne by a Man at Arms.	Esquire, Lumley, Esq.
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*The Knight of the Border,*

Sir F. JOHNSTONE,

Groom.	In a suit of polished steel armour ; on a horse—caparisons, &c., white and gold.	Groom.
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Esquire, Lord Drumlanrig,	The Banner, borne by a Man at Arms.	Esquire.
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*The Knight of the Burning Tower,*

Sir F. HOPKINS,

Groom.	In a suit of polished steel armour ; on a charger—caparisons, &c., black and gold.	Groom.
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Esquire.                      The Banner,                      Esquire,  
borne by a Man at Arms.

Retainers of the Knight of the Red Rose.

THE GONFALON,  
borne by a Man at Arms.

*The Knight of the Red Rose,*

R. J. LECHIMERE, Esq.,

Groom. In a suit of fluted German armour; Groom.  
on a barbed charger—caparisons,  
&c., scarlet and white.

Esquire,                      The Banner,                      Esquire,  
— Corry, borne by CORBET SMITH, R. Horlock,  
Esq.                      Esq.                      Esq.

Retainers of the Knight of the Lion's Paw.

THE GONFALON,  
borne by a Man at Arms.

*The Knight of the Lion's Paw,*

CECIL BOOTHBY, Esq.

Groom. In a suit of polished steel armour; Groom.  
on a barbed horse—caparisons,  
&c., blue and crimson,

Esquire.                      The Banner,                      Esquire.  
borne by a Man at Arms.

*The Knights Visitors,*  
in Ancient Costumes.

SWORDSMEN,  
in characteristic costumes, on foot, each bearing  
a two-handed sword on his right shoulder.

BOWMEN,  
with their hoods and bows.

THE SENESCHAL OF THE CASTLE,  
in his costume of office, and bearing his wand.

TWO DEPUTY-MARSHALS,  
 in costumes; on horseback, as before.  
 ATTENDANTS OF THE DEPUTY-MARSHALS,  
 CHAMBERLAINS OF THE HOUSEHOLD,  
 in costumes of office, each bearing his key.  
 SERVITORS OF THE CASTLE,  
 on foot.

MEN AT ARMS,  
 as before.

Thus marching on in military pride,  
 Shouts of applause resound from side to side.  
 Their casques adorned with laurel wreaths they wear,  
 Each brandishing aloft a Cornel spear :  
 Some at their backs their gilded quivers bore,  
 Their chains of burnish'd gold hung down before.  
 Three graceful troops they form'd upon the green ;  
 Three graceful leaders at their head were seen ;  
 Twelve followed every chief, and left a space between.

Then, at the appointed sign,  
 Drawn up in beauteous order form a line :  
 The second signal sounds, the troop divides  
 In three distinguish'd parts, with three distinguished guides.  
 Again they close, and once again disjoin,  
 In troop to troop oppos'd, and line to line ;  
 They meet, they wheel, they throw their darts afar  
 With harmless rage, and well-dissembled war.  
 Then in a round the mingled bodies run :  
 Flying they follow, and pursuing shun.  
 Broken they break, and rallying they renew  
 In other forms the military show.  
 At last, in order, undiscern'd they join,  
 And march together in a friendly line ;  
 And as the CRETAN labyrinth of old,  
 With wand'ring wave, and many a winding fold,  
 Involved the weary feet, without redress,  
 In a round error, which denied recess ;  
 So fought the TROJAN boys in warlike play,  
 Turn'd and return'd, and still a different way.  
 The knights in battle doubling blow on blow :  
 Like light'ning flamed their falchions to and fro,  
 And shot a dreadful gleam : so strong they struck,  
 There seem'd less force required to fell an oak.

The Lists were erected in a beautiful level field, which gently slopes on either side, towards summits surmounted with umbrageous trees. The area enclosed for the Lists contained about three acres of ground, being six hundred and fifty feet long, by two hundred and fifty feet broad. Down the centre the barrier extended to the length of three hundred yards, being five and a half feet high; for twenty-five feet immediately around the barrier the soil was covered with sawdust five inches deep. The Lists were surrounded by strong pallisades of wood five feet high. The eastern side was occupied by three galleries; the opposite side open, and the view from the brow of the rising ground was thus left unobstructed. The ends of the lists were appropriated to the tents and pavilions of the knights. At the south end of the lists, on either side of the entrance, stood the tent and pavilions of the earl of Eglinton, azure and or. Immediately on the right stood the pavilion of lord G. Beresford, sable and argent; also on the south side of the lists, and on the other side of lord Eglinton's encampment stood the pavilion of Mr. Jerningham, gules and argent. Lord Glenlyon's tent and pavilions, azure, gules, and vert, were erected on the east side of the lists, immediately beside lord G. Beresford's; and Mr. Lechmere's appeared next in order, with the pavilion of the Black Knight, sable, on the right. At the northern end of the lists, earl Craven's tent and pavilions, gules and argent, occupied the centre, with capt. Fairlie's, gules and azure; Mr. Lamb's, azure and or lozenge, over argent; the earl of Cassillis, captain Gage's, and Sir F. Hopkins', argent, extending towards the east; and with viscount Alford's, azure and argent; and the marquis of Waterford's, argent and sable, towards the west. Of the galleries with which the eastern side of the lists was occupied, the central one was fitted up with great magnificence, and built in the Gothic style of architecture.

The throne for the queen of Beauty formed a part of the grand gallery, which at this point slightly jutting out, at once caught the eye, not less from its prominence than from the elaborate carved work overlaid with gold, which surmounted this regal seat, and from the drapery of crimson damask with which it was hung. The smaller galleries were also richly ornamented. The grand gallery accommodated eight hundred persons, and in the lower part of it seats were provided for the Eglington tenantry; while the galleries by which it was flanked held six hundred each.

Up till one o'clock, the hour the procession was expected on the ground, the sun shone brightly, the sky was beautifully serene, and the pavilion and tents being then filled, never before did we behold a spectacle more varied, gorgeous, and imposing. Enthroned in front of the centre of the grand pavilion sat Lady Seymour, the elected queen of Beauty and Love, and the supreme judge of the Tournament, whose duty it was to crown the knights with laurels who should bear themselves best in the sports of the day—

“ And, as in beauty she surpassed the choir,  
So nobler than the rest was her attire--  
A crown of ruddy gold enclosed her brow,  
Plain without pomp, and rich without a show.”

The queen of the festivities wore a rich antique dress, and was attended by her maids of honour and body guard of ladies, equipped as archers, in elegant and appropriate costume. The pavilion which was ornamented with Gothic architecture, and tastefully hung with drapery studded with cloth of gold, was crowded with a dazzling display of the beauty, rank, and wealth of the kingdom, whose splendid and costly attire, (amongst which the crimson and black velvet cape, edged with gold, was very effective,) was well relieved by the plainer, though not less varied, costumes of the spectators in the stands on either side.

The interval which elapsed betwixt the filling of the pavilions and stands, and the arrival of the procession, allowed the spectators ample time to feast the eye on the magnificent spectacle before it. But the elements now began to threaten; and, to the bitter disappointment of the vast multitude, the procession was ushered into the arena, at a quarter to four o'clock, P.M. amidst a heavy shower of rain, which lessened the grandeur of the sight, as the stands and ground outside presented an unbroken surface of umbrellas, while the "Queen of Beauty" and her fair attendants formed no part of the cavalcade, but were carried to the pavilion in their equipages. Truly it was most lamentable to see so much costly splendour in a few minutes lose its most attractive features, and such a host of people, thousands from the lightness of their dress but ill prepared for such inclement weather, exposed to the pelting of the pitiless storm. In about a quarter of an hour the rain abated, and showed to advantage, in the arena, noble knights, with their plumage waving, glistening helmets, suits of bright armour, and gallant steeds in rich trappings, impatient for the onset:—

"Knights, with a long retinue of their squires,  
In gaudy liveries march'd, and quaint attires;  
One laced the helm--another held the lance--  
A third the shining buckler did advance;  
The courser pawed the ground with restless feet,  
And snorting foam'd and champ'd the burnish'd bit,  
The yeomen guard the lists in seemly bands,  
And clowns came crowding on, with cudgels in their hands."

The armour worn by some of these chevaliers was of a very splendid description, and the caparisons of the horses equally so. The earl of Eglinton wore a costly and beautiful suit of brass armour. The crest which surmounted his helmet contained a plume of blue and yellow feathers. His horse was richly caparisoned with blue satin and cloth of gold. The most splendid specimen of ancient armour, worn on this



occasion, was considered to be that from the armoury of the baronial hall of Hylton Castle, near Sunderland, worn by the right hon. earl of Craven. The suit was made of pure Milan steel, burnished blue, decorated with gold studs or rivets, curiously inlaid with the same costly metal, and exquisitely wrought in arabesque. The casque or helmet alone weighed nearly 40lbs., and the bars of the visor were of solid gold. This armour was worn by the then Baron Hylton at the victorious battle of Cressy. Some of the heralds' and pursuivants' costumes were very splendid. All the knights had golden stirrups and spurs. There was an immense store of armour of all sorts, pennons, lances, trappings, and all the details of war of the middle ages.

The following were the rules observed at the tilting ground:—

1. No knight can be permitted to ride without having on the whole of his tilting pieces.

2. No knight to ride more than six courses with the same opponent.

3. It is expressly enjoined by the Earl of Eglinton, and must be distinctly understood by each knight upon engaging to run a course, that he is to strike his opponent on no other part than the shield, and that an *atteint* made elsewhere (or the lance broken across) will be adjudged foul, and advantage in former course forfeited.

4. Lances of equal length, substance, and quality, as far as can be seen, will be delivered to each knight, and none others will be allowed.

Particular attention will be most earnestly requested to be paid to this injunction, for the general good and credit of the tournament.

N.B.—In default of the lances being splintered in any course, the judge will decide for the *atteint* made nearest to the centre of the shield.

## ACTIONS WORTHY OF HONOUR.

1. To break the most lances.
2. To break the lance in more places than one.
3. Not to put the lance in rest until near your opponent.
4. To meet point to point of the lances.
5. To strike on the emblazonment of the shield.
6. To perform all the determined courses.

## ACTIONS OF DISHONOUR.

1. To break the lance across the opponent.
2. To strike or hurt the horse.
3. To strike the saddle.
4. To drop the lance or sword.
5. To lose the management of the horse at the encounter.
6. To be unhorsed—the greatest dishonour.
7. All lances broken by striking below the girdle to be disallowed.

## ACTIONS MOST WORTHY.

1. To break the lance in many pieces.

## AT THE TOURNEY OR BARRIER.

1. Two blows to be given in passing, and ten at the encounter.

The ground outside the pallisade was densely crowded by spectators on foot, forming a mass of not less than 80,000 persons, that filled up the spectacle—the gaiety and grandeur of which, though impaired by the rain, and the uncomfot it occasioned, was heightened by the novelty with which it was naturally invested, by the representation, in 1839, of the bygone splendour and sports of the 14th and 15th centuries.

Of the galaxy of attractions pertaining to the chivalric stud, the most exquisite were four beautiful steeds belonging to the lord of the Tournament, the

fine breeding and faultless symmetry of which were set off to great advantage by the richest trappings; while each carried on his head, perched on a proudly arched neck, a plume of ostrich feathers that might with *eclat* have graced Almack's.

The knights commenced the tilting under every disadvantage, the rain having thrown a damp over the whole proceedings, and the concourse of people having exercised the virtue of patience to a very great extent; indeed, when the heralds sounded the onset, the rain was falling so heavily, that we believe all assembled sympathized with the lord of the Tournament, knowing that he must have been sacrificing much consideration for the comfort of his guests and himself, in proceeding with the amusements, evidently unwilling to disappoint the multitude by sending them away before witnessing a specimen of the deeds of chivalry. And for this his lordship deserves the highest credit—his manly bearing, and his determination to gratify the public, as far as that was within the compass of his ability, being observable to all, and frequently eliciting rounds of applause from the spectators, as his lordship passed near them.

The Irvine archers, clad in Lincoln green, took their station in a line in front of the grand gallery; and the sturdy followers of lord Glenlyon, to the number of a hundred, all arrayed in the highland garb of Athole tartan, remained on the opposite side of the lists. The ground was kept by a party of the Ayrshire Yeomanry.

When the lord of the Tournament, the earl of Eglinton, proceeded with head uncovered to pay his devoirs to the queen of Beauty, shouts of applause burst from every side; and the woods re-echoed the plaudits which were repeated, as he gracefully bowed to the noble and fair occupants of the grand gallery.

The lances of the knights, which were arranged in conical form on stands at either end of the lists, were about twice the length of the combatants, and were headed with rochets, or round flat pieces of wood, as "the arms of courtesy" were wont to be. It may also be premised that, in tilting, the combatants first proceed to the opposite ends of the barrier, parallel with which they are then to gallop, the one on the one side and the other on the other, until meeting in mid career, they do honour to themselves by breaking their lance on the defensive armour of their adversary.

"The Knight of the Swan," the hon. Mr. Jerningham, was the first knight who appeared for the purpose of tilting. He was opposed by "the Knight of the Golden Lion," capt. G. O. Fairlie. In the first course they passed without touching, and the course was not reckoned; the masque of iron on the horse of "the Knight of the Swan" was loosened in the second; in the third his horse swerved from the barrier; but in the fourth "the Knight of the Swan" broke his lance on the shield of his opponent.

The earl of Eglington, lord of the Tournament, appeared as challenger in the next tilt. He was clad in a complete suit of gilded armour, which far outshone in brilliancy the panoply of his compeers. His noble mien and magnificent appearance, the beauty of his charger, and his skill in the management of the animal, drew down the repeated acclamations of the multitude. Nor was his opponent, "the Knight of the Dragon," the marquis of Waterford, observed with less interest by those who could identify him by his device. From the opposite end of the barrier, the distinguished knights each attended by a squire, rushed on to the combat. The knight of the Griffin, plunging his rowels into the sides of his horse, impetuously urging to its utmost speed the noble animal, over which he had complete mastery, while the lord of the Tournament advanced

in stately pride, but yet with scarcely less velocity, on his well managed charger, till they met in the middle of their career. The lord of the Tournament shivered his lance on the shield of his opponent, which rang with the stroke, and the victor was saluted by the greetings of his squires and the enthusiastic acclamations of the spectators, gratified with the skill displayed in the encounter. In the second course both knights missed, but, in the third, the noble earl again broke his lance on the armour of his opponent. After another burst of applause, the noble earl, amidst continued shouts and the martial music of the band, rode up to the grand gallery and paid his devoirs to the queen of Beauty.

The next challenger was "the Knight of the Burning Tower," Sir Francis Hopkins, who was opposed by "the Knight of the Red Rose," A. J. Lechmere, esq. In the first course, the former hit his adversary; in the second, the lance of "the Knight of the Burning Tower" was shivered, and thrown high in the air, and the top of the other combatant's lance was also broken. In the third, "the Knight of the Burning Tower" broke his lance on the casket of "the Knight of the Red Rose;" and a burst of acclamation rent the air in honour of the knight who had so gallantly borne himself in the rencontre, which was not less skilfully conducted than that of the preceding combatants. When sir F. Hopkins had paid his devoirs to the queen of Beauty, "the Knight of the Black Lion," viscount Alford, and "the Knight of Gael," viscount Glenlyon, proceeded to the extremities of the barrier. In the first course both knights missed; in the second, "the Knight of the Black Lyon" struck "the Knight of Gael's" lance; and in the third course "the Knight of the Black Lion" broke his lance against the armour of his opponent.

Immediately in front of the queen of Beauty's



throne, a combat with two-handed swords was then fought by Mr. M'Kay and Mr. Redbury. The lists rang with the dint on the armour in which the combatants were sheathed, and the ponderous weapons were wielded with remarkable skill and dexterity.

"The Knight of the Dolphin," the earl of Cassillis, and "the Knight of the Black Lyon," viscount Alford, were next opposed. In the first encounter their lances crossed without breaking; in the second, the knight of the Dolphin broke his lance on the armour of his adversary; and in the last, the lances crossed, and the knight of the Dolphin's was broken.

As the rain, which had been falling heavy at intervals, threatened now (6 P.M.) to be permanent, the lord of the Tournament, much to the satisfaction of all present, brought the proceedings to a close, by ordering the procession again to form in line. In the meantime, the spectators were very highly interested by a spirited single combat with the broad sword, or rather "Andrew Ferrara," which was admirably sustained, eliciting loud bursts of applause from all parts of the arena. The trumpets sounded a retreat, the band played "God save the Queen," and the procession returned to the castle in the order in which it came. On leaving the lists, the earl of Eglinton was repeatedly cheered by the assemblage. The signal for dispersion having thus been given, the multitude, that morning so gaily apparelled, returned in such a plight as might beseem the train of the "Knight of the Rueful Countenance." The light and fantastic costumes were completely soaked, the representatives of the fourteenth and fifteenth centuries marched homewards under the cover of unromantic modern umbrellas; men and women, horses, coaches, and omnibuses, hurried helter-skelter through the avenues, now trodden and drenched into mire; and the railway station was besieged by a host of applicants for seats

to Ayr, from six o'clock till twelve, many of them being compelled to wait at the place for four or five hours before tickets could be secured. Every house and hostelry was crowded with cold and hungry swarms; and many, it is even stated, could not procure shelter, while others in parties lay on floors in their daily dress. But notwithstanding all the disadvantages of the day, none who were present at the most remarkable spectacle which modern eyes have witnessed, can regret the hours spent amidst the woods of Eglinton, in gazing on the achievements of the gallant knights of the nineteenth century. Indeed, hundreds were heard to say, that notwithstanding the inclemency of the weather, they had been delighted far beyond their anticipations, by the grandeur of the spectacle; and that, for the sight of another such magnificent exhibition of chivalry, in favourable weather, they would cheerfully double the "lang Scotch miles" between them and their homes.

Not a single incident occurred on the grounds around the arena worthy of notice; the people were orderly and well-disposed, and we did not hear of the slightest accident.

After the Tournament, lord Eglinton intended to have entertained a large and distinguished company at dinner; and a splendid fancy ball was to have taken place in the evening, in a pavilion behind the castle, fitted up for the occasion, 375 feet in length, by 45 broad, calculated to hold 2000. This spacious building, which is close to, and communicates with the castle, affords abundance of space for a dining-room at the end, a ball-room at the other, and a saloon in the centre. In consequence, however, of the rain having found its way through the temporary edifice, his lordship intimated to his guests, that he must for the present postpone these public entertainments:

which announcement was hailed with plaudits of satisfaction from all present.

The following are a few of the names of the company residing in the castle, and of the nobility and gentry who were to have attended the ball, or had seats in the grand pavilion:—

Duke and duchess of Montrose, marquis and marchioness of Londonderry and daughter, lord Seaham, lady Frances Vane, prince Louis Napoleon Bonaparte and a French count, lady Rendelsham and daughter, the marquis of Waterford, lord and lady Seymour, earl of Charleville, lord Kelburne, viscount Maidstone, lady Glenlyon, the Misses Murray, and lord Glenlyon, Mr. and Mrs. Grant, sir Francis Head, sir George Head, Mr. Dowall, honourable Frederick Cavendish, lord and lady Belhaven, sir Jas. Grahame of Netherby, Mr. and Mrs. Garden Campbell of Fife-shire, Mr. and Mrs. Stanley, J. H. Vivian, esq., M.P., lady Caroline Maxse, viscount Myestre, viscount Alford, sir F. Hopkins, captain Cox, Mr. Williamson, sir David and lady Hunter Blair, and the Misses Blair, sir James and lady Boswell, sir John and lady C. Fairlie, lady Mexborough, lady Stewart, Mr. Lake, Mr. Brook, Mr. Blair Warren, Mr. Corbould, hon. Master of Rollo, the hon. R. Rollo and Miss Rollo, lord Burghersh, lord Powerscourt, Mr. J. O. Fairlie, colonel Standen, captain Stevenson, lieut. Gordon, lieutenant Crawford, Mr. and lady Jane Hamilton, lord and lady Stuart de Rothsay and Miss Stuart, countess of Mexborough, and lady Sarah Saville, Mr. and Mrs. C. Wombwell, Mr. White, countess dowager of Lestowel and Miss Bushe, Mr. Mrs. and Miss Margesson, Mr. and Miss Upton, capt. Pettat, sir Wm. Dun, sir M. Wallace, sir Hugh Campbell, captain M'Dowall, lord Chelsea, sir C. Lamb, lady Montgomerie, and Mr. Lamb, hon. J. Macdonald, lord Saltoun, lord Craven, Mr. Lechmere, Mr. Gilmour,

capt. J. O. Fairlie, lord G. Beresford, Mr. Purves, lord Tullamore, Mr. and Mrs. Grant Macdougal, Mr. Irvine, lord A. Seymour, hon. Cecil Forrester, lord and lady Maynard, and the hon. Miss Maynard, lord and lady Ashley, lord Forrester, the marquis and marchioness of Douro, earl of Cassillis, hon. Henry H. Gage, earl and countess Cowper, lord and lady Waterpark, count Lubeski, lord George Bentinck, sir James Stirling, R.N., and lady Stirling, Mr. and Mrs. Arthur Onslow, Mrs. General Hughes, Mr. Hamilton of Sundrum and the Misses Hamilton, Mrs. Hamilton of Pinmore and the Misses Hamilton, major Montgomery of Annick, Mr. and Mrs. Ritchie of Cloncaird, Mr. and Mrs. Alexander of Ballochmyle, Mr. Ballantyne of Castlehill, Mrs. and the Misses M'Leod of M'Leod, Mr. and Mrs. Campbell of Craigie, and the Misses Campbell, colonel and Mrs. Smith Neill of Swinridgemuir, and the Misses Neill, Mr. Miller of Monkcastle, Mr. and Mrs. Hunter of Doonholm, and Miss Hunter, Mr. Ramsay of Barnton, Mr. Forbes of Callender, Mr. Houston, M.P., Mr. Burnet of Gargirth, and the Misses Burnet, Mr. Bogle of Rosemount, Mr. and the Misses Smith Cunninghame of Caprington, colonel and Mrs. Crawford of Newfield, and the Misses Crawford, Mr. and Mrs. Hay, Coilsfield, colonel Hugh Hamilton, Mr. Montgomerie, Belmont, Mr. Cunninghame of Thorntoun, Messrs. Boyle of Shewalton, sir A. Montgomerie Cunningham, Mr. and Mrs. Stirling of Garngunnoch, colonel Kelso of Dankeith, Mr. and Mrs. A. Cunninghame of Logan, Mr. Ranken, Drumley, colonel Macalester of Kennox, Mr. Crawford of Doonside, Mr. Campbell of Sornby, Mr. Alexander Hunter, Mr. Hamilton of Braehead, Mr. and Mrs. Craufurd of Craufurdland, Mr. and Mrs. Campbell of Fairfield, Mr. and Mrs. Fairlie of Holmes, Mr. and Mrs. Campbell of Treesbanks, Mr. Boswell of Garallan, and the Misses Boswell, Mr. W. Blair, younger of

Blair, Mr. Buchanan, younger of Catrinebank, Mr. T. Gordon of Newton Lodge, Mr. Alexander of Southbar, Mr. and Mrs. Blane of Seafield, &c. &c. &c.

Lady Seymour is youngest daughter of the late T. Sheridan, esq.; was married, on 10th June 1830, to Edward Adolphus lord Seymour, a lord of the Treasury, M.P., eldest son of Edward Adolphus St. Maur, duke of Somerset, and baron Seymour, in the peerage of England, and a baronet: vice-admiral of the coast of Somersetshire, president of the Royal Institution, &c. The duke of Somerset was born 24th February 1775, succeeded 15th December 1793, married, first, 24th June, 1800, Lady Charlotte Hamilton, second daughter of Archibald, 9th Duke of Hamilton, who died 10th June 1827; his grace married, secondly, on 28th July, 1836, Margaret, eldest daughter of the late sir Michael Shaw Stewart, bart.

Lord Glenlyon, a baron in the peerage of the united kingdom, was born 20th September, 1814. His lordship's father was the second son of his grace John, 4th duke of Atholl, and he is nephew and heir presumptive of the present duke.

Eglinton Castle is situated near the south-eastern extremity of Cunninghame, the most northerly of the three districts into which Ayrshire is divided, standing a short way inland in the bosom of the noble and townskirted bay of the frith of Clyde, which stretches in form of a crescent from the Cumbræ to Ballater. The district of country which has seen the "field, feast, and combat" of former times renewed, is rich in the most elevating associations. It is "the land of Bruce and of Burns." The ground has been hallowed by the deeds of chivalry, the genius of poesy, the spirit of religion, and the energy of patient industry. It was here that Wallace, when the liberties of his country had been cloven down, first struggled to restore its



independence; and here it was where "many a hero shone"—

"Where Bruce once ruled the martial ranks,  
And shook his Carrick spear."

Nor should it be forgotten, that in more recent times the hamlets of Kilwinning and Irvine, in the immediate vicinity of Eglinton Castle were illustrated by the moral lights of another world—when Baillie and Dickson were pastors in these humble parsonages, yet were associated with the nobles of the day in a great national movement two hundred years ago—nor that the wide-spread plains which now gladden the eye, smiling in all the golden promise of autumn's abundance, were once scourged and desolated by the bloody hand of persecution, under the auspices of the infamous Turner, and his yet more infamous masters.

These are the reminiscences of times gone by. A generation has scarcely passed away since the Ayrshire ploughman and Irvine flax-dresser was hailed as the National Bard of Scotland; and cold must the heart be that could mark unmoved "Alloway's auld haunted kirk," "the banks of Doon," and all the scenes amidst which his genius was nursed. The town of Irvine, which witnessed some of Burns' earliest struggles with uncongenial pursuits, boasts itself the birth-place of Galt; and there, too, James Montgomery, the Christian poet of the age, first drew breath. Nor is this locality without interest to the "brethren of the mystic tye;" for it was at Kilwinning that Freemasonry was first introduced into Scotland, some craftsmen having been brought thither to aid in building a priory, of which the ruins still remain.

THURSDAY, AUGUST 29.

This should have been the second day of the Tournament; but the morning was ushered in by storm, and doubt and anxiety pervaded the minds of thousands.



Bitter as the rain was, and wild the wind, numerous parties hied them to Eglinton as a charmed spot. Hundreds of visitors, too, who had been unable to attend on the first day, came in from a distance, in spite of wind and weather, and amongst these were numerous deputations from Edinburgh, Glasgow, Dumfries, &c. At an early hour, a rumour got abroad that the work of the Tournament would be entirely given up, from the bitterness of the weather, and this impression was afterwards officially confirmed, by an intimation from lord Eglinton, to the regret of thousands, though all at the same time felt pain that his lordship was likely to be baulked by the elements in giving a national treat, which the present generation may not witness again. If the strangers could not see the tilting, they resolved to see the tilting ground, and during the forenoon, the grounds and lists were covered by some thousands, who feasted their eyes, and expressed the hope that a change of weather might yet allow the tourney to be enacted in proper style. Though all regretted the event, as we have said, no one could affix blame; and the result showed, that causes to which all human intentions and actions sink into abject insignificance, had alone, for a time, clouded the expectations of the mass; for the wish to gratify was prominent in every action of the lord of the Tournament. About mid-day the clouds dispersed, and the sun showed his welcome countenance; thousands, who had till then kept their chambers, were invited out, and at two o'clock the grounds of Eglinton were nearly as much crowded as before. All this was cheering, and, no doubt, his lordship felt that a certain degree of responsibility attached to him in bringing from their homes, near at home and far away, legions of merchants, tradesmen, shopkeepers, and indeed every class of the community, and that it was his duty to gratify them by hook or by crook. The

willing mind can compass much, and at once his lordship resolved that the two day's tourney should take place, come what may, and Friday, at one o'clock, was fixed for the completion of the Tournament. Active and energetic measures were immediately taken to counteract and nullify the effect of the previous announcement, and the news that Friday would give a tournament, flew with the rapidity of the "Fiery Cross of other days." Lord Eglinton himself mounted horse, galloped over the principal part of his grounds, and out of them, announcing to every party whom he encountered, whether amounting to two or twenty, that "there will be a Tournament to-morrow at one o'clock." The announcement was every where received with gladness; and within half an hour after the resolution was formed, the news was in possession of twenty thousand people, and numberless persons who had placed themselves under sailing orders, countermanded their intentions, and resolved to be there to see. The band of the 78th was brought to the lawn before the castle, and played many spirit-stirring airs, while all assumed the appearance of gladness.

Within the castle the excitement was not less. The armour had been early removed to the banquet hall, where the rust which yesterday had attached to it was removed, and all was placed in readiness for another bout. In this room we had an opportunity of inspecting the gear in which the various knights had appeared on the preceeding day. From the weight of the detached pieces, the entire suit must have been so heavy, that our wonder grows how the knights were able not only to support them, but to preserve their agility, and that cool, though active, exertion which the practice of the lists requires. The armour is no holiday or tinsel fabrication, but, in a true and *bona fide* sense, has braced the persons of knights when tournaments were in fashion, and periodically practised by the noble

and princely. Some of it is as venerable as the days of Richard II., and none is more modern than the days of Queen Elizabeth. All, in fact, that the moderns have done, is patching or repairing the rents which time may have left open; but, on the whole, the various plates and pieces composing the suit were firm and substantial, and showed little marks of decay. It has taken a long time to make the collection which is now at Eglington castle, and, independently of what has been gathered in England, extensive purchases have been made on the continent—at Liege, in Spain, Italy, and elsewhere.

As the day brightened, various members of the company in the castle repaired to the ball-room for a lounge or promenade, and it soon became a centre of attraction, from the beautiful forms who, for a space, enlightened it by their presence. Whatever might be the state of the weather, it is not to be supposed that tedium could affect the company; for doubtless there were many present, who, like Chaucer's Squire—

“ Could songs make and well indite,

Just, and eke dance, and well pourtray and write;”

and no doubt they lent their powers to enliven within doors, when exercise or enjoyment was for a time denied without. Some animating work, however, went on in the ball-room, and not the least exciting was a series of tilts on foot, made by prince Louis Napoleon and Mr. Lamb, who were both in armour, and between whom the mimic course was run with much spirit. At the same time every exertion was made to banish moisture from the ball-room, in which it had been arranged that a glittering throng would assemble the same evening, and make up for the intermission of Wednesday. Every thing now, therefore, wears a new and improved aspect, and to-morrow we shall have “the dust of conflict, and the hot breath of charging steeds.”

FRIDAY, AUGUST 30.

The tilting was resumed to-day: and if the elements conspired to mar the amusements of Wednesday, there was almost ample compensation by the more than usual splendour of this day. The morning dawned propitiously, and at two o'clock, when the procession entered the lists, the sky was serene, without a cloud, and the sun beamed with effulgence on a spectacle, less extensive it might be, but much more brilliant than that presented on Wednesday. The *coup d'œil* was truly magnificent, and more than realized, in its rich attractiveness, the highest anticipations formed of it. The grand pavilion and stands were crowded—dashing equipages skirted the adjacent grounds—the multitude outside the lists was dense; and altogether, though the number of spectators scarcely equalled that present on the first day, their comfortable appearance (being less huddled together, to avoid the rain) rendered the difference scarcely perceptible. The effect of the *tout ensemble* was greatly heightened by the grandeur of the procession being increased by the presence of the queen of Beauty, her attendants and pages, and the ladies visitors, mounted on richly caparisoned steeds, of beautiful symmetry, followed by her body guard of ladies, on foot, tastefully equipped as archers with bows and quivers. Under the exhilarating influence of bright sunshine, every feature and object in the brilliant spectacle were seen to double advantage: and the ceremonies of the day with which the weather on Wednesday greatly interfered, strictly observed, added vastly to the general effect. On the procession entering the lists, it passed slowly and majestically round them, while the most distinguished personages composing the glittering cavalcade, and particularly the queen of Beauty with her lovely train, and also the king of the Tournament, and the lord of the Tournament, were greeted with prolonged bursts

of applause from the pavilions and reporters' stand—the parties condescendingly and gracefully acknowledging the rapturously conveyed compliment by reining in their steeds, and gratifying the public with a full view of the procession. So magnificent a pageant never was witnessed in her Majesty's dominions.

The tilting commenced at three o'clock, and the first candidates for chivalric honours were the knight of Gael, (viscount Glenlyon) and the knight of the Black Lion, (viscount Alford). In the first two courses, the knights failed to strike each other; but in the third, the Northern Chieftain shivered his weapon upon his antagonist's shield, was declared victor, and passing before the Grand Pavilion, paid his devoirs to the queen of Beauty, and retired.

The second encounter was betwixt the knight of the Griffin, (the earl of Craven) and the knight of the Golden Lion, (Captain J. O. Fairlie). In the first course, both knights splintered their lances; in the second both missed; and in the third, the knight of the Griffin directed his lance so truly as to shiver it, leaving only a small piece in his hand; and passing before the queen, was acknowledged victor, and retired to his tent.

The lord of the Tournament, (the earl of Eglinton) then took the field against the knight of the Red Rose, (R. J. Lechmere, esq.) In the first and second courses, the knights, though apparently intent on splintering lances, failed to send them home. In the third, however, that of the earl of Eglinton was delivered and broken, in fine style, on his antagonist's shield; and the lord of the Tournament received the honours of victory from the queen of Beauty, amid clapping of hands, deafening plaudits, and waving of hats and handkerchiefs from all sides of the amphitheatre.



The knight of the Stag's head, (captain Beresford) then ran his courses against the Black knight, (W. Little Gilmour, esq. of the Inch). The first and second were without effect; in the third, the lances crossed, and a fourth ineffective course having been run, the tilt was undecided.

The tilts of the knight of the Dolphin, (earl of Cassillis) against the knight of the White Rose, (C. Lamb, esq.)—and of the knight of the Swan, (the hon. Mr. Jerningham) against the knight of the Ram, (the hon. captain Gage)—though contested with spirit, were likewise triumphantless.

The knight of the Dragon, (the marquis of Waterford), then entered the lists against the knight of the Border, (sir J. Johnstone). The courses were run with great fleetness. In the first, the lances crossed without breaking, and no point having been made, victory was undecided.

The knight of the Golden Lion, (captain J. O. Fairlie), ran the last tilt of the day against the knight of the Burning Tower, (sir F. Hopkins). The first and third courses were ineffective; in the second the knight of the Golden Lion triumphed, and received the honours of victory from the queen of Beauty.

The lord of the Tournament then announced, in front of the Grand Pavilion, that the tilting was concluded, but that other exercises were about to commence; and that if the weather proved favourable, the Passage-at-Arms would be resumed again next day, at the usual hour, which intimation was received with rounds of applause.

The knights then commenced tilting at a small ring, suspended on a cord between two poles, in the carrying off of which, upon the point of the lance, feats of horsemanship, combined with quickness of eye, and steadiness of hand, were exhibited, that elicited loud acclamations from the spectators.



The sports of the day concluded with what by many was considered their most animating and entertaining item—a grand equestrian Melee with the broad sword by the Scotch and Irish against the English knights.

The Scotch and Irish knights were—

The lord of the Tournament, the earl of Eglinton,  
The knight of the Dragon, the marquis of Waterford,  
The Black knight, W. Little Gilmour, esq. and—  
The knight of the Gael, viscount Glenlyon,

#### AGAINST

The knight of the Black Lion, viscount Alford,  
The knight of the Red Rose, R. J. Lechmere, esq.  
The knight of the White Rose, Charles Lamb, esq.  
The knight of the Golden Lion, capt. J. O. Fairlie.

The knights set to work with great spirit, maintaining the contest so long and so gallantly, as firstly to excite the most intense interest of the assembled multitude, and latterly their apprehension for the personal safety of the gallant maintainers of the honour of their respective countries.

A splendid ball and banquet was held in the evening, and lord Eglinton announced that the tilting would be carried on with all spirit the following day, should the weather permit. The amusements in the field were not finished till after seven, P.M.

On Saturday the weather proved unfavourable, and lord Eglinton's promise of a third day's tilting could not be carried into effect.

Their visors clos'd, their lances in the rest,  
Or at the helmet pointed, or the crest;  
They vanish from the barrier, speed the race,  
And spurring, see decrease the middle space :  
A cloud of smoke envelopes either host,  
And all at once the combatants are lost :  
Darkling they join adverse, and shock unseen,  
Coursers with coursers justling, men with men.  
As lab'ring in eclipse a while they stay,  
Till the next blast of wind restores the day :  
They look anew : the beauteous forms of fight  
Is changed, and war appears a griezly right.

This magnificent drama has thus been enacted, and, as matter of history, its recollection will be perpetuated by the pencil of the painter, and the pen of those, who, by different machinery, fill the office of the minstrels and troubadours of other days. All that man could do to render the pageant attractive and pleasing, and worthy to commemorate the chivalric spirit and actions of our fathers, has been done; and if this has been partially marred, it was from causes which neither nobles, knights, nor serfs could control. The storm of Wednesday was indeed a most desolating visitation, and nothing but the chivalric disposition of the lord of the Tournament, and his brethren, could have induced them to brave the merciless storm which raged for hours on the 28th. The procession and tilting of that day were indeed acts of deference to the gratification of the people, which, if omitted under the circumstances, could not have been well cavilled at; and this impression was particularly vivid when lord Eglinton uncovered and acknowledged the plaudits of the assembled thousands. Never did a mass of spectators endure the onslaught of the elements with greater patience or good humour; and though the splendour of the spectacle was sadly marred, still every one had ample opportunity to observe the treat which would have been accorded them had the day brought sunshine instead of storm. And Friday proved it; for under the influences of favourable weather a more brilliant pageant has not been witnessed for many a day. The procession of this day, extending upwards of half a mile, moved along at a pace which gave ample opportunity for all to witness, gaze, and gaze again, on every member of the cavalcade. It is somewhat unusual to see ladies enacting a part in a public drama, and the more so when they are titled and high born; but the *esprit de corps* which the Tournament engendered has banished all

feelings of squeamishness, and the thousands along the line looked on the fairy forms and ambling palfreys with feelings alike of delight, admiration, and wonder. Every one admires a graceful female on horseback, and this mode of exercise is daily growing in practice and favour from the example set by England's queen; but it is doubtful whether a fairer cavalcade has ever been mustered than that which followed and preceded the queen of Love and Beauty on Friday last. And equally interesting were the archeresses, who, *a pied*, mingled in the procession, clad in tunies and turbans of forest green, with bows in hand, and the quiver and arrows slung across the back. Various members of the procession attracted considerable interest, and amongst these, the first was lord Londonderry, who rode a curvetting steed, and was attired in a crimson cloak, wore the collar of the garter, and the stars of other orders, and whose brows were adorned by the Crown of the Tournament. Both in the procession, and during the day, his lordship was accompanied by count Valentine Esterhazy, a very handsome youth, and nephew of the prince of that name. The marquis of Waterford was not observed with less interest, but that interest arose from different causes; and his lordship fully sustained his reputation for jollity and merriment. His age is 28, his person of the middle size, but withal well knit, and there is to be seen, too plainly to be misunderstood, a "laughing devil in his eye." His lordship was accompanied by the due number of squires and retainers, and in the front of his procession a jolly friar and lean monk marched along: the friar ever and anon burst out with some old ballad; the monk, Waterford, and his party joined in chorus, and as the merry men moved through the green-wood, the burden of their song rose on the breeze, and the effect altogether had in it a touch of the romantic.

The tilting we look upon as a secondary act in the drama, for the performance was so rapid that the game had ended before you could well say that it had begun. The trial, too, was perfectly innocuous, for the spears were fashioned from the lightest pine, and gave way without a very severe shock. Had it been otherwise unhorsing might have been frequent, and painful in its consequences. As it was, not a few of the knights were thrown by the curvetting and unmanageable disposition of their steeds, though all of them got up unharmed. The armour was made of such sterling metal, that it appeared almost impossible to hurt the frame which it enclosed, and this must account for the fact, that many of them were jerked most unceremoniously from their seats, and yet they rose with whole bones. The only dangerous looking part of the proceedings was that in which the lances were thrown away, and the knights were ranged at opposite sides of the lists, sword in hand. At the sound of the trumpet, each urged his steed to the utmost bent, met his opponent in the middle, and the pair slashed at each other for a second or two with right good-will; the helmets and armour rung with the blows; and, at the termination of the first bout, it was found that one of the swords had been snapped at the hilt, and others were variously injured. Some folks have made merry at the notion of the rounded spears, but this, at least, was no holiday work; and, in the second course, the hon. Mr. Jerningham was so severely cut in the wrist, that he was conducted out of the *melee*, freed from his armour, and his wound dressed on the field. The Black knight, his opponent, retired from the contest, as no one seemed prepared to fill Mr. Jerningham's place. But the most exciting matter of all occurred in the third contest, when lords Waterford and Alford met in the midst of the ground, and, instead of moving on after a blow or two, the pair wheeled round their

steeds, and commenced hard hitting in real earnest. This was conceived to be part of the performance by the spectators, but it was no such thing; and sir Charles Lamb, who dashed up between the combatants, had quite enough to do to separate the pair. Tilting at the ring was followed on Friday with much heart and activity. The ring is suspended from a cord, nearly on a level with the horses' head, and taking a start, perhaps 36 yards distant, the knight or squire urges his steed to the gallop, and the triumph consists in bearing away the ring on the point of a spear. Lord Eglinton was successful above all others in this manly exercise.

The attempt to revive, at the present day, the chivalrous pastime of "the Tournament," has been derided by the cold "philosophy" of a money-getting, utilitarian age. Yet, let me ask, are the mass of the people happier because the "age of chivalry has past," and, in what was once "merry England," the sordid, heartless, sensual doctrines, of utilitarianism have triumphed over sentiment, and nearly extinguished the fine impulses and generous instincts of man's nature?

Chivalry, divorced from the feudal system, of which it was the graceful accompaniment and softening influence, may be thought to be altogether out of place and out of season. What is there in our advanced state of civilization, it may be asked, which can make it desirable to re-introduce its forms and usages—the inventions of ages comparatively illiterate? We answer that, though the feudal system has vanished, the spirit that tempered its despotism—that mitigated its ferocity—that, in an age of comparative darkness, restrained the arm of savage violence, and led power captive in the silken chains of woman's finest influence, may not be without an object to operate upon, and a field for the exercise of its noblest powers.

If the feudal power was fierce, and rude, and law-



less, until chivalry came to subdue its passions beneath the yoke of an artificial refinement, is not the utilitarian age grovelling, mean, and sordid, and does it not require some counteracting influence—some elevating and inspiring sentiment to redeem its character from the debasing bondage of that material “philosophy” under which the manly virtues, and all those generous energies that exalt and adorn humanity, are fast perishing from the soil of England, where they once flourished in such vigorous luxuriance?

Is not such a condition of society tending rapidly to realize the melancholy prediction of the poet Goldsmith, who, with the prophetic eye of genius, foresaw the national degeneracy which the utilitarian system, then only beginning to develop itself, would eventually produce:—

“ A time may come when, stripped of all her charms,  
The land of scholars and the nurse of arms,  
Where noble stems transmit the patriot flame,  
Where kings have toiled and poets wrote, for fame,  
One sink of level avarice shall lie,  
And scholars, soldiers, kings, unhorned die.”

Of all systems of tyranny a plutocracy is the most cruel, selfish, and grinding. It is, therefore, that our utilitarian “philosophers” admire a money-government; for they are cold-hearted and unfeeling sensualists, who trample the poor in the dust, and rail at the aristocracy of birth, because it is associated with generous, elevating, and heroic recollections. They despise, or affect to despise, the patriot-passion which makes a man prefer his own country, its interests, and its glory, to all others, because that passion, whatever it may be, is not a selfish one. To those who have no directing power but selfishness, it costs no struggle of intellect to get rid of the generous attachment, or prejudice, or whatever it is, to one’s country. Their cosmopolitanism is but the absence of manly sympathy—but the negation of heart—just as latitudinarianism

in religion is not a triumph of charity, but a result of cold indifference.

How can such persons understand the feelings of the bard, when, in the fervour of a patriot's enthusiasm, he exclaims,—

“ O, Caledonia, stern and wild !  
 Meet nurse for a poetic child :  
 Land of brown heath and shaggy wood,  
 Land of the mountain and the flood--  
 Land of my sires--what mortal hand  
 Shall e'er untie the filial band  
 That binds me to thy rugged strand ?”

Had that bard himself, the learned, graceful, and impassioned poet of Chivalry, lived to see the tournament revived on the soil of his beloved Caledonia, how would he have welcomed, with the fascinating strains of his magnificent genius, the revival of the chivalrous splendours of the “olden time.” Then, perhaps, another canto would have been added to the “Lay of the Last Minstrel.” Even in the feebleness of old age such an event would

“ Have lighted up his faded eye  
 With all a poet's ecstasy.”

To view the “tournament” merely in the light of a manly exercise and pastime, is not one which deserves the encouragement of those who are admirers of recreations which strengthen instead of enervating the human frame, and teach the noble combination of hardihood of spirit and gentleness of character? What can be more masculine, adroit, and graceful, than the action and riding of a well-accomplished knight in the enterprise and evolutions of the tournament? As an exhibition of mere animal dexterity and prowess, it is a most interesting spectacle; but when there is added to all that the indispensable accompaniment of the presiding charm of beauty, and the virtuous influence of women, all civilized men must admit that the interest of the spectacle is greatly enhanced. Even the mighty

genius of Milton did homage at the throne of the  
 "Queen of Beauty," when he sang of the scenes

" Where ladies' eyes  
 Rained influence, and judged the prize  
 Of wit or arms, where all contend  
 To win her smile whom all commend."

Now, what other masculine exercise is there which  
 invigorates the mind and frame of man, at which it is  
 graceful and becoming in woman to preside?

Is it fox-hunting, in which a lady is occasionally  
 seen, but never to advantage? The poet of "The  
 Seasons," in speaking of the British fair, says—

" Far be the spirit of the chase from them--  
 Uncomely courage--unbecoming skill,  
 Whereby they roughen to the sense, and all  
 The winning softness of the sex is lost."

Is it steeple and hurdle chases, those brutal and  
 barbarous pastimes of mercenary and unmitigated  
 cruelty in which that generous animal, the horse, is  
 inhumanly sacrificed to the cupidity of betting specu-  
 lators? Scarcely ever do we hear of one of those  
 cruel and senseless exhibitions in which one or more  
 horses have not their backs or necks broken, and not  
 unfrequently the inhuman riders. This is a pastime,  
 if anything so savage can be called so, which deteri-  
 orates both horse and man; and surely if the revival  
 of the exercises—the manly and graceful exercises of  
 the tournament were to put it out of fashion among  
 the young aristocracy of the country, who are follow-  
 ed in this vice by a crowd of vulgar imitators, it would  
 confer a great benefit on society, or, at least, abate a  
 most disgraceful nuisance.

How different to behold

" Young knights and squires--a gallant train--  
 Practise their chargers on the plain  
 By aid of leg--of hand and rein,  
 Each warlike feat to show."

To pass--to wheel--the croupe to gain,  
Mid high curvet, that not in vain  
The sword-sway might descend amain  
On foeman's casque below."

All this is exercise which serves to develop all the strength and all the activity of the human frame. It was the recollection of the personal prowess of the steel-clad knights of old which caused the great lord Chatham to make a somewhat disparaging comparison between "the silken barons of the present day and the iron barons of antiquity."

Lord Eglinton has had the laudable ambition of endeavouring to remove that reproach from the young aristocracy of the present day. How different is the recreation which he, by a most bountiful expenditure of wealth, has endeavoured to make fashionable from that which destroys the health and ruins the morals of its votaries at the gambling table. Better are the tented lists of Eglinton Castle, than the gilded Saloons of Crockford's. There the success of him upon whom Fortune smiles is not followed by the anguish, destitution, and despair of the vanquished. There no sordid passions take possession of the heart and burden human nature until it puts on the malignity of the demon. There the ancient patrimony of the infatuated devotee of this miserable vice is not flung away on the cast of a die or the turn of a spotted card. How many noble castles, beauteous parks and woods, and lawns, have been passed in this way, as if by the wand of the enchanter, from the silly inheritor to some practised sharper, which, in "the age of chivalry" had displayed, as lord Eglinton's domains have lately done, the noble array of that panoplied knighthood which was the "cheap defence of nations," and all the circumstances of a splendid hospitality!

The scene of the Tournament was graced by the fairest women of Scotland, and among them was the noble mother of the chivalrous host. It is not one of

the least recommendations of such a scene that it cannot be considered complete without the presiding attractions of the fair sex. And, surely, in all times and countries there has been no such incentive to deeds of high emprise and honourable estimation as the virtuous influence of woman.

The last gleams of chivalry were shed upon a "maiden reign." The father of Elizabeth trod the "field of the cloth of gold," and that great princess spoke as with the lion-heart of real knighthood, (if we can apply that word to a woman) when she rode on her splendidly caparisoned steed to Tilbury Fort, and in addressing her troops while the armada of Spain, then the greatest nation of the earth, threatened her kingdom with extinction, spoke of "the foul scorn that Spain and Parma should dare to invade her dominions." Oh! if but a small portion of that great queen's spirit animated the hearts of the men who rule England at the present day, the flag of England would not have been so dishonoured as it has been by the barbarians of the north and the treacherous allies of the west.

If the "age of chivalry" expired with a "maiden reign," the revival of one of its most manly and beautiful spectacles has been attempted, and we hope with success, in another "maiden reign."

If ever a powerful enemy should again attempt our shores, would England be in a worse or better position for triumphant resistance by having a nobility not lapped in enervating pleasures, and debased and enfeebled by luxurious indolence, but trained in athletic and masculine exercises, inured to danger, and inspired with that high feeling of honour which caused chivalry to be of old "the nurse of manly sentiment and heroic enterprise."

Another national advantage of the revival of such spectacles would be the inducing the nobility and gen-



try to think more of their own country than of foreign lands, and to spend more of their money at home than among foreigners, who, while they worship the name of an English purse, hate the very name of England.

We are glad to observe the ardent, and, indeed, enthusiastic feelings which the noble and high-minded conduct of lord Eglinton called forth from our northern fellow-subjects. We were also glad to find, that in a spirit of nationality, which is greatly on the decline in England, they adopted their country's costume. It has been said by some critics on the Tournament that this was improper, because the Tournament was of Gothic not of Celtic origin. This is true; but when they also go on to say that the Celtic costume was never seen at Tournaments, this is not true.

Were there no joustings and tourneys in the reign of James IV. of Scotland, who fell at Flodden-field? Did not the national dress of the Celtic race then appear in the monarch's army, and at his court? But let us quote, as the best argument on this subject, the authority of the great minstrel of Scottish chivalry—

“ Next Marmion marked the Celtic race  
Of different language, form and face--

A various race of man.

Just then the chiefs their tribes arrayed,  
And wild and garish semblance made ;  
The chequered trews and belted plaid,  
And varying notes the war-pipes played

To every varying clan.

Wild through their red or sable hair  
Looked out their eyes with savage stare

On Marmion as he past ;

Their legs above the knee were bare,  
Their frames were sinewy, short, and spare,

And hardened to the blast.

Of taller race, the chiefs their own  
Were by the eagle's plumage known.”

That was the time when the Scottish monarch indulged in

“ By day the tourney, and by night  
The merry dance——.”

Here I leave the Tournament and its hospitalities for the present, hoping that the golden sun which withheld its beams on the late occasion, may shine auspiciously on a future day.

*King James.*—You have now, my esteemed friend, gratified me beyond my most sanguine expectations; permit me still to put a few more questions to you, hoping you will indulge me with as satisfactory answers as you have already done, as I have yet to learn the meaning and import of the word *Gentleman*.

*Sir David.*—Most willingly, noble Sire. It has always been the proudest wish of my heart, and the greatest glory of my existence, to be able to aid and assist the ignorant; for not only you, but all others who hunger and thirst after knowledge, and come unto me with a willing ear, I will with great cheerfulness impart unto them what I possess.

The first and only sure way, then, to be a Gentleman, is to have the feelings of one; to be gentle in its proper acceptation; to be elevated above others in sentiment rather than situation; and to let benevolence of the heart be manifested in the general courtesy and affability of the demeanour.

*King James.*—The first few things I would then propose for your special consideration, and beg your particular attention to the same, are—the *title, nature, rights, and duties of Kings*; and if kings are not always entitled to the most honourable of all titles, that of a Gentleman.

*Sir David.*—Ye, who were crowned king, and began to reign as such over Scotland when only one year old, and swayed the sceptre of that kingdom for thirty-two years, ought to have known the duties and offices of a king long ere now; but, like too many in subordinate situations, you trusted to hirelings around you. However, with but little consideration, I am

able to define to you the nature, rights, and duties of kings, and also of their subjects; when, without giving any opinion, or insisting on such privilege, you can judge of their merits, and how far you think they are entitled to the name of Gentlemen.

In a moral point of view, a king stands in the same connection with his subjects and people as a father does with his children. It is the duty of both to provide for the happiness and welfare of those under their care. A king's ears are open to the complaints of his subjects; he restraineth the hand of their oppressors, and delivereth them from their tyranny. His people look up to him as a father, with reverence and love: they consider him as the guardian of all they enjoy. A king is the supreme governor and ruler over states and monarchies, placed by the hand of God to figure to the world his Almighty power. If he is virtuous, he is the blessing of the realm; if vicious, a scourge allotted for his subjects' iniquities.

The first king we read of was Nimrod, said in sacred Writ to be a mighty hunter. He, according to some authors, obtained his kingly power by force and violence; but by others, by the free will of a free people. Salust says, that the first name of empire and rule known in the earth was that of the royal estate: but then men lived without covetousness, every one being content with his own. From the beginning of countries and nations, the government was in the hands of kings, who were not lifted up to that high degree of majesty by popular ambition, but for their modesty, which was known and approved of by good men. The first kings were only chiefs of the highest order, elevated to that rank by the free voice of the people—at first only during pleasure—then for life by election—and at last it became hereditary.

A king in Britain is now the person in whom the supreme executive power of the state is vested; and,

in law, can never die: for, immediately on the decease of the reigning monarch, his kingly dignity is, by the act of the law, vested in his successor. It is an undeniable fact that the preservation of the wealth and happiness of the people, is the end of government. For which end the monarchy of Great Britain is admirably well framed, being limited in such a manner as secures the people's liberty, without making the king little. It is an instrument of three strings, which being well proportioned, yields an admirable harmony to the benefit and glory of the kingdom. A mixed government of monarchy in the king, aristocracy in the lords, and democracy in the commons. Here the king makes the figure of a great monarch, the lords keep up their state, and the commons their liberty; and they are all three a check upon one another.

The king has all the ensigns of royalty, as the crown, sceptre, purple robe, golden globe, and holy unction. At his accession to the crown he is proclaimed with great solemnity; and his coronation performed with great pomp and magnificence.

He has also all the marks of sovereignty, as the power of making treaties and leagues with foreign states, of making peace and war, sending and receiving ambassadors, creating of magistrates; of calling, proroguing, and dissolving the parliament; of conferring titles of honour, coining, pardoning of criminals, &c.

To make war, the king may raise men and arms, both for sea and land; press seamen and ships for the sea-service, and vagabonds for either. He alone has the choice and nomination of the superior officers, the principal direction and command of his armies, of all magazines and ammunition, castles, forts, ports, havens, and ships of war. The militia is likewise wholly at his command, and the public monies at his disposal;

but the parliament have a right to call for the accounts to be laid before them.

Without his royal assent, no bill in parliament can pass into a law ; and he may increase the number of peers, by creating more barons, or calling to their house whom he thinks fit by writ.

All counsellors, officers of state, and judges, are nominated by him. None but the king has the sovereign power in the administration of justice ; and no subject has here, as in France, high, mean, or low jurisdiction. The king only is judge in his own cause, though he delivers his judgment by the mouth of the judges, who act by virtue of his commission only.

In point of punishments, he may either pardon the offence, or alleviate the punishment, after sentence given according to law ; but this is to be understood in criminal cases, and not then in the case of murder, when an appeal is lodged against the murderer.

The king is the supreme head of the church, as he is of the state, and is looked upon as her guardian and nursing father : so that there lies no appeal from him, as from some other kingdoms beyond sea, either to the pope of Rome, or to the emperor, or any other power whatever.

At his coronation he is annointed with oil, as were the kings of Israel, to intimate that his person is sacred and spiritual ; and has the dalmatica, and other priestly vestments put upon him, to show he is to govern the church as well as the state.

As he is the lord paramount, or supreme landlord of all the lands in his dominions, so he has the supreme right of patronage in the church, called patronage-paramount. So that if the mean patron, or the ordinary, or the metropolitan present not in due time, the right of presentation comes to the king.

He alone has the patronage of all bishoprics, for none can be chosen bishop but whom he nominates in



his *Conje d' Esline*. Nor can a bishop elect be consecrated, or take possession of the revenues of the bishopric, without the king's special writ or assent: he hath also power to create new bishoprics, alter or contract old ones, &c.

In short, this monarchy is free and independent, and acknowledges no superior upon earth. It is true, the Roman emperors were anciently possessed of this country, but upon their quitting it, the right, by the law of nations, returned to the former owners. This crown has long since been declared in parliament to be an imperial crown. Therefore, its kings never yielded precedence to any monarch, but only to the emperor, on the score of antiquity.

So tender is the law for the preservation of the king's person, that the very imagining or intending his death, proved by any overt act, is high treason by law. And, though a lunatic, idiot, or one *non compos mentis*, cannot commit felony by law, yet if, during his idiocy or lunacy, he shall kill, or go about to kill, the king, he shall be punished as a traitor.

Such is the honour and respect paid to the king by his subjects, that they all stand bare-headed, not only in his presence, but even in his absence, where he has a chair of state. All people, at their first address, kneel to him, and he is at all times served upon the knee.

The making of new laws, and the raising of new taxes, cannot be done by the king's authority only, but by and with the consent of the Lords and Commons in parliament assembled.

By what has been said, it is plain that a British monarch, notwithstanding his limited power, has enough to satisfy the ambition of any reasonable prince, who makes the happiness of his people the end of his government.

*King James.*—You have now given me the rights and privileges of British kings, which are great and many; one thing, however, I observed you to say, that they yielded precedence to the emperor on the score of antiquity. Do, Sir David, explain this paradox, as it seems to me, for I always supposed it till now, that king and emperor were synonymous, or nearly so.

*Sir David.*—They do not altogether mean the same thing, although their offices are nearly alike, both bearing rule over several large countries, as chance may be.

The origin of emperor is thus:—The Romans were the first who took unto themselves this name, by which they used to call their generals in war.

“Emperor! why that’s the style of victory!  
The conq’ring soldier, red with unfelt wounds,  
Salutes his general so! but never more  
Shall that sound reach my ears.  
For I have lost my reason, have disgrac’d  
The name of soldier with inglorious ease:  
In the full vintage of my flowing honours,  
Sate still, and saw it press’d by other hands.”

Owing to king Tarquin’s (Tarquinius Collatrinus) pride and cruelty, who was banished Rome in the year of the world 3457, for his ravishing of Lucretia, wife of Brutus, the name of king, upon his account, became so odious among the Romans, that it was forbidden to be used, by an edict and solemn oath. Whereupon, when their popular estate was changed into a monarchy, they would not call their monarch by the name of king, by reason of their ancient oath, but called him emperor. Lawyers, indeed, give the pre-eminence to emperors, as they say they have ruled over other kings till the present time; but this is not correct; and in no country whatever does there now remain more superiority than the name and shadow.

*King James.*—Surely then, emperors and kings, in

all senses of the word, must be *Gentlemen*. They are, in the *first place*, chosen for their superior virtues, nobleness of soul, and greatness of mind. In the *second*, they are nobly born and bred: and, in the *third*, they will not stoop to be the perpetrators of a mean or inglorious action, nor sanction its performance in others.

*Sir David*.—You speak of what should be, not what have always been, the deeds of emperors and kings. It is true, in the first place, in the primary ages of the world, when society was in a state of infancy, the first sovereignty was instituted upon their good will and liking, who, for their accommodation and security, submitted themselves to such as excelled most in virtue and heroism. “Who knoweth not, (says Cicero, in his oration for Sestius), that the nature of men was sometimes such, that not having natural equity, they wandered up and down, dispersed in the fields, and had nothing but that which they could catch and keep forcibly by murders and wounds. Wherefore, some excelling in virtue and counsel, and knowing the docility and understanding of man, gathered and collected together into one place, those that were found without a leader, and brought them from that rudeness wherein they were, unto justice and gentleness. Then they established those things that belonged to common profit, which we call public, and appointed assemblies, afterwards called cities, and walled about their buildings joined together, which they called towns, having first found out both divine and human equity. And, to guard against evils, it then became necessary to constitute one among themselves, as first ruler, prince, general or king; who, while the others were busied about their domestic concerns, should watch over the general welfare, and at whose summons, in cases of exigency, the whole force of the nation could be brought to act as one body. With this view they elected a ruler from among themselves, whose chief business should be to attend to all public matters.

This was the first state of society, and the origin of rulers, governors, and kings. They were, as I have already mentioned, first chosen to continue during pleasure, afterwards for life; but now, in almost every country, the sovereignty is become hereditary. As this is the case, kings may degenerate, corruption is liable to creep in, and make inroads in the hearts of the best and wisest of men, and evil advisers may estrange and wean the affections of a good king from his people, as I shall show you has already been the case in almost all ages, and in all kingdoms and empires of the world.

Nero, one of the Roman emperors, was a man of good understanding, and wanted neither spirit nor capacity for the managing of a great kingdom, which he did for the first five years of his reign with all the mildness and humanity of his predecessor, Augustus, but what was his end? He, on whom the Romans once looked as a person sent from heaven, at last proved a monster. He committed incest with his mother, caused her to be slain; slew his wife great with child; set Rome on fire, which burned six days, while he sang Homer's Illiad; and murdered by poison and sword many thousands of his best friends, among whom were his preceptors, Seneca and Burrhus, with Lucan the poet, and many more. And, in our own native country, witness the mild and humane manner that Macbeth began his reign, that is to say, after he was crowned, (I do not speak of the murder of king Duncan), and the salutary laws that he made for the governing of the same; but, at the expiry of ten years, to what extravagancy of excess did he carry his cruelty? No honour nor faith was found in him. And in England, with these, and hundreds more that I could mention, are instances that emperors and kings are not always, according to my definition, *Gentlemen*.

In the second place, emperors and kings are not

always nobly born and bred, as you will find by the lives of the few I shall presently name.

Nimrod was a hunter; Saul and David, kings of Israel, were shepherds: Romulus, the founder, and first king of the Romans, and Tullus Hostilius, the third king, were both shepherds in their younger days: Tarquinius Priscus, and Servius, two other kings of the Romans, were bond slaves: Agathocles, king of Sicily, was the son of a potter, and wrought himself amongst the dirty clay; at length became successively a thief, a soldier, centurion, general, pirate, and king: Maximianus, Marcus Aurelius Valerius Herculus, a Roman emperor, was originally a common soldier; he was made emperor in 304, when Diocletian abdicated the throne. Maximianus, Galerius Valerius, emperor of the east, was at one time, a shepherd in Dacia; afterwards a soldier, and raised to the imperial dignity by Diocletian, who gave him his daughter in marriage. Maximinus, Caius Julius Verus, emperor of Rome, was the son of a peasant in Thrace. Otho, first emperor of Germany, called the great, was the eldest son of Henry the fowler, and crowned in 936, at the age of fourteen. Pertinax, emperor of Rome, was the grandson of a bondman, and born of poor parents near Alba, A.D. 126; however, having obtained a good education, he became an instructor of youth, and afterwards rose to the imperial dignity. Servius Tullius, king of the Romans, was the son of a female slave. Tamerlane, (called by his relations, Timur-the-lame) emperor of the east, was born in 1335, at Kesch, in the territory of the ancient Sogdiana, and was in early life a shepherd. Viriat, king of Portugal, was also a shepherd. Arsaces, king of the Parthians, was born of poor parents. Ptolemy, the first of that name, king of Egypt, was the son of an esquire. Eumenes, one of the successors of Alexander, was the son of a poor carrier, and himself a scribe. Diocletian, Caius Valerius, one of



the Roman emperors, was born of an obscure family in Dalmatia; but rose from being a common soldier to the rank of general, and on the death of Numerian in 284, was chosen emperor. Probus, Marcus Aurelius Valerius, was the son of a poor gardener in Dalmatia; he was chosen after Tacitus, by the army that was then in the east in 276. Phu, king of China, was a native of China, and a servant to one of those that were deputed to offer sacrifice to their idols. Justin the first, emperor of the east, was the son of a Thracian shepherd, and himself a swine-herd: he succeeded Anastasius the 9th of July, 518. Anastasius, a mean officer of the court of Turkey, by the favour of the empress, was created emperor. Michael the fifth, emperor of the Turks, was a man of obscure birth, but adopted by Toe in A.D. 1041. Artaxerxes, from a private Persian soldier, raised himself to be king. Ballonyrnus, king of Tyre, was clothed with the royal robes while ladeing water out of a pit in ragged apparel, for a little money; and thus, from being a day-labourer became a great king. Licungzus, at first a common thief, rose to the imperial throne of China. Lamissus, king of the Lombards, knew not his parents, as he was drawn, when a child, from a fish pond, into which he had been thrown by his mother to drown. Peres, monarch of the Indies, was the son of a barber, and wrought himself as a tinker. When he was taken prisoner by Alexander the great, in the 427th year of Rome, the victorious prince bid him ask whatever he desired; when he replied—I desire only to be treated like a king; which so charmed Alexander, that he gave him all his country again. Braydillus, prince of Selavonians, was the son of a collier. And William the first of England, commonly called the conqueror, was the son of a skinner's daughter.

Such have been the beginnings of some of the greatest emperors and kings recorded in ancient history.

And I might also mention a few of modern date, such as Bonaparte, &c. but this would only prolong our conversation without any beneficial effect. From these, then, I hope, you will now allow, that all who have filled the office of king and of emperor, have not been nobly born and bred.

In the third place, I shall endeavour to convince you that some emperors and kings have not only been themselves the perpetrators of base and inglorious deeds, but have encouraged others to commit them. A thousand instances might be produced, in almost every country, but I trust one or two, for the present, will suffice.

Caius Caligula, the emperor of Rome, was of a most bloody and cruel disposition; he caused Tiberius, who was made co-heir with him, to be murdered: he caused Syllanus's wife's father to murder himself: he caused several of the senators to be privately murdered, and then gave it out that they had murdered themselves: many other noblemen he stigmatized, and then condemned to the metal mines; or to mending the high ways: some he condemned to be torn by wild beasts, others he sawed asunder: he caused parents to be present at their children's death: he often wished that all the people of Rome had but one neck, that he might cut them all off at one blow.\* Sylla, another of the Roman emperors, even exceeded in cruelty, Caligula; for, making an oration to the people, he told them openly, that he had appointed all men to die that he could call to his remembrance: he not only killed the fathers and grandfathers, but deprived their sons and grandsons of all credit and good name, and confiscated all their goods. There was no temple of any god whatever, no altar, tho' ever so holy, no privilege of

\* Byron, in his *Don Juan*, has a similar wish, viz. :--That all women on earth had but one mouth, so as he might kiss them all at once. What a glutton!

hospital, or father's house, that was not embrued with blood, and horrid murders; for the husbands were slain in their wives' arms, and the children in their mothers' lap. At the massacre of Paris, the king of France, although he did not with his own hands commit murders, he caused thousands of innocent christians to be slain: hearing of a worthy and learned minister, Mr. John Mason, he caused a gentleman to go to his house and shoot him, which he accomplished in the following fiend-like manner:—Going to the house of the innocent divine, he met his wife at the entrance, whom he saluted and kissed, enquiring where her husband was: she said in the garden, and directed him to the place, whom he also lovingly embraced, asking if he knew wherefore he was come to him. The king, (saith he) hath commanded me to kill you presently, and without more ceremony presented a pistol. The minister said he knew nothing wherein he had offended the king; however, he must needs die, and was immediately shot dead. Much also might be said of the dishonourable conduct of some of the early kings of Britain, but I shall forbear to say any thing of them for the present. Having only to observe to you, that the life of a king is the rule, the square, the frame and form of an honest life; according to which, their subjects frame the manner of their lives, and order their families; and rather from the lives of kings do subjects take their patterns and examples than from their precepts: for malice and vice taking their full swing through the career of the power and liberty which wicked princes yield unto them, do push forward every violent passion, make every little choler turn to murder or banishment, and every regard and love to rape and adultery, and covetousness to confiscation. But, as the strength of a prince is the friendship and love of his people, he ought to govern his realm as a father doth over his children. There, when

he knows how to rule, his subjects will know how to obey; for, your successor, James the sixth of Scotland, and first of England, used to say,—“A king can never be so notoriously vicious, but he will generally favour justice, and maintain some order, except in the particulars, wherein his inordinate host carries him away. Even Domitian, Dionysius, the renowned tyrants, and many others, are signalized as great observers of justice. No tyrant is so barbarously wicked, but his own reason will tell him, that though he live like a god, he must die like a man.

Chaucer says,—

“A king can kill, a king can save;  
A king can make a lord--a knave.”

From what I have now spoken, it is evident to a demonstration, that emperors and kings have not always been, nor will always be entitled to the true character of Gentlemen: for, when I come to speak more particularly on the nature and qualifications of a Gentleman, I shall satisfy you to the contrary. In the meantime I wish you to observe that, as the word *Gentleman* is a compound, composed of an adjective and noun: the adjective, *Gentle*, denotes one that is mild, tame, civil, obliging, &c.; *Man*, is a name given to the whole human race without distinction, and applies equally as well to a subject as a king; so that you will see by my bringing to your recollection the lives of those few emperors and kings just mentioned, who once flourished upon earth, enjoying all its greatness, how much they have come short of this most honourable of all titles, that of a *Gentleman*. For, as the old proverb says,—“*Jack will never make a Gentleman*,” that is to say, there is more than the bare name required to the making of a Gentleman, such as *birth*, *honour*, and *merit*: for, let a man possess never so much money, be descended from the most noble and wealthy parents, ride in his gilded coach with all the

attendants that rank and money can command, still he cannot purchase one grain of *Gentility*, but will remain Jack in the proverb still, without *learning*, *virtue*, and *wisdom*, to enrich the faculties of his mind, to enhance the glory of his wealth, and to ennoble his blood; for, put him into what circumstances you please, he will discover himself one time or other, in point of behaviour, to be of a mean extract, awkward, ungenteel, and ungenerous; a Gentleman at second hand only, or a vain glorious upstart; for you cannot make a silken purse out of a sow's ear.

*King James*.—You have now, I must confess, overcome all my scruples, and convinced me of my error. That all kings are not Gentlemen, I too plainly perceive, and regret; but, that all kings ought to be Gentlemen, you will, I presume, most readily allow.

*Sir David*.—Most certainly. And, it is in the power of every one to be so: for our old word *koning*, but now by contraction *king*, is derived of *con*, (saith Becanus) which comprehends three things, *possum*, *scio*, *audeo*; which signify,—*I can do it; I know how to do it; and I dare do it*. Therefore, if he either want power, or skill, or courage, or inclination to act up to the necessary requisites of a Gentleman, his people, instead of admiring, will cry out as the Romans did of Pompey—"This Grandee is our great misery." There are many good deeds required of kings to entitle them to the character of Gentlemen; but the principal is justice to their subjects; and they should also remember that, as the people are their subjects, so are they the subjects of time and providence. Your royal father and predecessor, James the fourth, king of Scotland, from his ready and impartial execution of justice, was called the poor man's king. Milton says—

"A monarch's crown,

Golden in show, is but a crown of thorns;  
Brings dangers, troubles, cares, and sleepless nights,  
To him that wears the regal diadem;



When on his shoulders each man's burden lies :  
 For therein lies the office of a king,  
 His honour, virtue, merit, and chief praise,  
 That for the public all his weight he bears."

*King James.*—I have observed that during our discourse, you have studiously avoided introducing into your remarks on the characters of emperors and kings any of our British kings, so that I should like much to know something of their origin, history, and behaviour, that I may judge from the tenor of their lives and conduct, how far they have deserved to be ranked among those that deserve the title of *Gentlemen*.

*Sir David.* With all my heart: nothing can give me greater pleasure; but as it would be too tedious to go over the whole history and actions of all the kings of Scotland, particularly, as you are already acquainted with them, I shall only begin with the origin and history of the predecessors of that illustrious sovereign who at present sways the sceptre of the happy island of Britain, and its dominions, as handed down by some old and respected authors.

The *Atlas* assures us, that several authors derive this family from *Actius*, king of Alba, father to another of the same name, who was king of the Volci, and father to Marcus Actius Balbus, grandfather, by the mother's side, to the emperor Augustus.

Mr. Disney observes, that Henninges and Reusner pretend to derive Azo or Albert d'Este, great marquis in Lombardy, and the founder of the *Brunswick* family, lineally from Caius Accetius, a Roman of note at Aleste or Este, A.D. 390, who, they say, was of the same family with Augustus's grandfather, that descended from Actius Navius the Augur: but this is a mere conjecture from the affinity of names, and the residence of the Actian family at Este.

The *Atlas* says, that most German authors make this Azo son to Hugh, marquis of Ferrara.

Others derive him from Hugh, king of Italy, and by consequence from Charlemain. Others suppose him to have been of German extraction; but let this be as it will, it is certain he was a very rich prince, of great power in Lombardy, and lived near a hundred years. The authors for this are Reusner, Henninges, Spener in his Syll. Genealog.

Others, according to the Atlas, carry his genealogy higher, and derive him from Azo I. count of Este, who was the emperor's vicar in Italy, and died A. D. 970. He had a son called Thibant, who succeeded him, was created marquis of Este, and lord of Lucca, and died in 976. He was succeeded by his son Albert Azo, whom others called Sigefrid, and say he died in 995. He was succeeded by his son Hugh, whose wife was Mary, daughter to Theodore, marquis of Parma. He died in 1014, and was succeeded by his son.

Azo, or Albert, who is agreed by most authors to be the founder of the *Brunswick* family. The Atlas agrees with Mr. Disney, that he was a very powerful prince in Lombardy, and adds, that he was marquis of Tuscany; that when the emperor Conrad II. returned to Germany, Azo followed him, and there married Cunigunda, or Cunigundis, the only daughter of Guelph, (anciently Welf) by whom he had Guelph d'Este, his successor. The Atlas says he lived above a hundred years.

Mr. Disney calls this lady sister of Guelph III. earl of Altorf, and Ravensberg, and duke of Carinthia. He adds, that the first, or ancient Guelphs, of whom this lady descended, were very considerable in the empire, as appears from the account which Urspergensis gives of them. The marriage of Rudolph, grandfather of Cunigundis, with Itha, grand-daughter of Otho I. surnamed the great, introduced the imperial blood of Saxony into their veins; and though they were only earls of Altorf and Ravensberg, till Guelph III. (the last male

heir of that race) possessed himself of the dutchy of Carinthia and the Veroneze, their power was formidable, and some of the German emperors found it so by experience. This Guelph III. dying without issue in 1055, his dominions passed, in right of his sister, to her son Guelph IV. from whom the second, or present Guelphic family, the most illustrious house of *Brunswick* is descended.

Mr. Disney and the Atlas both agree, that Azo, or Albert above mentioned, had a second wife called Ermengard, who was daughter of Hugh, count of Maine; and Mr. Disney says he had a son by her called Azo or Fulco, marquis or lord of Este, from whom descends the noble house of Este in Italy, dukes of Modena, &c.

Azo's eldest son by his first wife was Guelph IV. earl of Altorf, &c. first duke of Bavaria of this family, says Mr. Disney. His first wife was Ethelina, daughter to Otho, duke of Bavaria, whom he divorced, and had no issue by her. The duke, her father, being proscribed by the emperor Henry IV. his title and dominions were given to Guelph, A. D. 1071. His second wife was Judith, daughter of Baldwin, earl of Flanders, by whom she had issue: she died in 1094, and Guelph IV. died in 1101.

The Atlas calls him Guelph the valiant. He agrees with Mr. Disney in what has been said before, and adds, that he made a voyage into the Holy Land, and died in his return.

By Judith of Flanders he had two sons, viz.—1. Guelph II. duke of Bavaria, who died without issue in 1119. He was a pious and valiant prince, married Maud, duchess of Lombardy, and assisted the emperor Henry V. against pope Paschal II. in which war he fell. And 2. Henry the Black, duke of Bavaria, who married Wulfield, daughter of Magnus Billing, duke of east Saxony, which includes *Lunenburg* and *Brunswick*.

Mr. Disney observes, that the first of this family, Herman Billungius, was created duke of Saxony by the emperor Otho I. A.D. 966. Duke Magnus, the fourth in descent from him, was proscribed by Henry IV. of all his feudal dominions, and his dutchy was given to Lotharius, afterwards emperor; but Lunenburg not being held of the imperial crown, passed with Wulfield, his eldest daughter, and heiress to Henry the Black, duke of Bavaria, by her husband. By this marriage she transmitted to her posterity the royal blood of Norway and Denmark by her father's side, and the royal blood of Hungary by that of her mother.

Henry the Black had issue by her, to Henry the Proud, duke of Bavaria and Saxony, who continued the line, as you shall hear anon. 2. Conrad, who became a Benedictine monk, was afterwards created cardinal, and died in 1125. 3. Guelph III. who was made prince of Tuscany and Sardinia, and duke of Spoleto, by the emperor Frederick I. but being wholly addicted to his pleasures, which ran him in debt, he sold those principalities again to the emperor, and his estate in Swabia and Bavaria to his nephew Henry the Lion. He had a son called Guelph the IV. who died before him in 1168, and he himself gave up the ghost in 1191.

I shall return to the eldest son, Henry the Proud: he married Gertrudis, daughter to the emperor Lotharius II. with whom he received the dutchies of Saxony and Brunswick in 1137. Henry the Proud was designed successor to the empire by his father-in-law, Lotharius, who thereupon sent him the imperial ornaments; but Conrad III. being elected, he sent to Henry for the Regalia in 1138, which he refused to deliver. Upon this Conrad complained to the dyet at Goslar, charged Henry with a design to overturn the constitution of the empire, and that he was

encouraged to it by his overgrown dominions, which reached from Denmark to Sicily, and by his relation to many great families in Germany and Italy. He also took notice of the trouble that Henry's ancestor Hugo, had given to the emperor Henry II. and in short prevailed with the dyet to deprive Henry of the dutchies of Bavaria and Saxony. The former was given to Leopold of Austria, and the latter to Albert of Brandenburg. Henry the black prince died the same year, but his brother Guelpho or Welfo, vindicated Henry's memory, maintained his pretension, and carried on a war against Conrad with various successes; but at last being closely besieged by Conrad in Wemsburg, anno. 1140, was obliged to surrender on this condition—that Guelpho's lady and others should have leave to march unmolested through the emperor's camp with their best jewels, &c. This being granted, that lady and the others came out with their husbands on their backs, and left all their riches behind. This generous stratagem did so much please the emperor, that he readily granted pardon to Guelpho and his officers, and entered into an alliance with him. Guelpho afterwards recovered Bavaria and Saxony by arms from the houses of Austria and Brandenburg; but the emperor obliged him to quit Bavaria, and, took him along with him to the Holy Land. Guelpho and his nephew died.

Henry the Lion, son to Henry the Black, duke of Bavaria and Saxony, succeeded. He married Maud, daughter to Henry the II. king of England; by which the English, Saxon, Norman, and Scottish blood royal was transmitted to their posterity: for Henry the II. her father, was of the English Norman blood, being great grandson to William the Conqueror; and by his grandmother Maud, daughter to Malcolm, king of Scotland, and Margaret, sister to Edgar Atheling, the Scottish and Saxon blood royal were united in his veins.



He made a pilgrimage to the Holy Land with a great retinue of princes, bishops, &c. and the emperor Frederick Barbarossa sent an embassy to the Greek emperor on his behalf; so that he received him with the greatest magnificence. When he came to the Holy sepulchre, he gave great proofs of his liberality to those who kept it, and all the marks of devotion which were usual in those times. He was also at great expense in repairing and beautifying the place. He narrowly escaped an ambush, laid for him by a treacherous saracen on his return; had a splendid reception from the sultan of the Turks, who called him brother, congratulated his escape from that treacherous plot, and made him many rich presents.

This Henry was by far the most potent prince in the empire, his dominions extending in breadth from the Elbe to the Rhine, besides the dutchies of Holstein and Mecklenburg obtained by conquest, beyond the Elbe; and in length they lay from the German ocean and the Baltic, to the confines of Italy. This overgrown power drew upon him the envy of other princes, who exasperated the emperor Frederick Barbarossa against him, because he refused to assist in the war against Pope Alexander III. so that in the dyet of Wurzburg, anno. 1179, or 1180, he was proscribed; his dutchy of Bavaria given to Otho, count Wittel-patch, from whom are descended the present electoral families of Bavaria and the Palatinate. The dutchy of Saxony was given to Bernard Ascanius, founder of the house of Anhalt; and all its other territories were distributed among several other princes and free towns. Upon this he retired to England, and by his father-in-law's intercession, Brunswick and Lunenburg were restored to him, or lower Saxony. His lady, Maud, died in 1189, and he himself in 1195.

Radevicius de Gestis Frederick I. Imp. Lib. IV. cap. XLII. who was his contemporary, gives the

following character of this prince. He was of a graceful presence, strong body, and extraordinary genius. He affected generous exercises, abhorred sloth and luxury, was modest and grave, had a manly severity of temper, was a constant terror to offenders, who rarely escaped him, and was exceedingly loved by the innocent and good, whom he protected by a due execution of justice. His courage was great, and his actions considerable; yet he was always more desirous of doing what deserved applause, than of receiving it; and accordingly never loved to speak of himself, but did great things with little pomp and noise. He had, by Maud of England, 1. Henry, who was count Palatine of the Rhine, in right of his wife Agnes, daughter and heir of Conrad of Swabia; and from a daughter and son by her the present families of Bavaria, the Palatinate, and Baden are descended: he died in 1227. 2. Otho IV. who was elected emperor in 1198, and again in 1208. He was very much favoured by king Richard I. of England, his uncle, who gave him the earldom of Poictou in France in 1196, and made him earl of York in England. He was there when he was first chosen emperor by the archbishop of Cologne, and some other princes, against Philip of Swabia, who, with all his adherents, was excommunicated by pope Innocent III. Otho was crowned at *Aix la Chapelle* that same year, and again at Mentz in 1200. He maintained his title to the empire with various success; and, though he was at last forsaken by the pope, and most of his friends, he would never quit his claim, but held it resolutely till the death of his rival, Philip, in 1208, when, with the unanimous consent of the princes, he was re-elected emperor, and succeeded peaceably. Pope Innocent III. received him with great joy at Rome, and crowned him there, A.D. 1209. The solemn oath which the pope then imposed, and made him take, contained, amongst other articles, that

he should obey the Holy See, and restore to it entire the patrimony of St. Peter, which had been detained by several preceding emperors; as also, that he should assert with all his powers, the dignity of the empire, recover its rights, however dispersed or alienated, and vigorously defend the same. The pope did not consider how far this last clause would extend; for, after the ceremony was over, Otho, enquiring carefully of those that were best able to inform him, what imperial fiefs had been alienated and usurped, he discovered the bishops of Rome to have been the chief usurpers on the empire; they having torn Apulia and Calabria from it, and disposed of them, as pretended fiefs of the church, to the king of Sicily; and that what they called the patrimony of St. Peter, was in truth a great part of Italy, the mark of Ancona, the dutchies of Thuscia, or Tuscany, and Spoleto, &c., which were imperial fiefs; but, contrary to all right, had been given by that bigotted lady, Matildis, (whose dominions they were), to the papacy in 1077, but had been justly re-seized by several of the emperor's predecessors.

It is fit to observe here, that Matildis, whose gift of her dominions to the pope Otho did controvert, was lady to Welf V., brother to Henry the Black of Brunswick, and grand uncle to Otho himself; that she inherited from her father, Lucca, Tuscany, Mantua, and Ferrara, and had no right to dispose of the fiefs of the empire without consent of the diet; so that Otho had a right to claim those dominions, and the house of Brunswick's pretensions to them were also confirmed by the donation of the emperor Frederick I. in 1160.

When Otho understood this, he perceived that one part of his oath must necessarily be broke, as inconsistent with the other: and considering that his duty to the empire was much less disputable than his

obedience to the Roman See, he wisely resolved to adhere to that part of his oath for preserving the imperial rights: and, therefore, refused not only to restore the mark of Ancona, but recovered by arms what the pope had possessed himself of in prejudice of the empire, with a great share of Apulia. Upon this the pope excommunicated him, pronounced him to have forfeited the imperial dignity, absolved his subjects from their allegiance in 1210, and set up against him Frederick II., then king of Sicily, as emperor. Otho returned to Germany, where the papal faction prevailed; rebellions were raised against him on every side by the interest and power of the clergy, and many of the secular princes fell off from him. Otho made a pathetic oration to the dyet at Nuremberg in 1212, wherein he represented to them the grounds of his quarrel with the pope; the insufferable avarice and usurpations of the See of Rome upon the empire; how mean it was for the German princes to be led and directed as slaves to the papacy, and what danger must ensue to their undoubted right of electing, if they suffered the popes to nominate and dethrone the emperors at pleasure. But, notwithstanding the influence that this speech had upon some of the princes, the king of Bohemia, the archbishops of Mentz and Treves, the duke of Austria, and landgrave of Thuringia, and several others, elected Frederick, and called him to take possession.

When Frederick came, every body submitted to him, and among the rest those who were under the greatest personal obligations to Otho, and had promised never to abandon him. Being thus forsaken, and shamefully deserted by the empire, whose rights he maintained, he thought it in vain to struggle farther at home, so joined his forces with the English against his old enemy, Philip of France, and fought valiantly at Bovines, in 1214, where the French obtaining the



victory, he retired to his own dominions in Saxony, and retained the imperial title and regalia till he died, which was in 1218, and left no issue behind him. The authors who mention this are, Hoveden, Mat. Paris, Godefridus, Merbomius, Mutius, &c.

Henry the Lion's third son was William de Lunenburg, born at Winchester in England, was exiled in 1184. He was also surnamed Long-Sword, and married Helena, daughter to Woldemar I., king of Denmark, succeeded his father in the dominions of Lunenburg, &c., was made prisoner in the wars of Hungary, in 1205, ransomed himself for a great sum of money, and died in the year 1213.

His son Otho succeeded, and Mr. Disney says, was created duke of Brunswick and Lunenburg. He adds, that the two sons-in-law of Henry Count Palatine sold their right in Brunswick to the emperor Frederick II., but Otho, unwilling to suffer such an alienation, seized that city, turned out the imperial garrison, in 1227, and held it till 1235, when, by the advice of his friends, he submitted to the emperor at the dyet of Mentz; which Frederick took so well that he generously restored to him, and gave him the title of the duke of Brunswick, because he had assisted him against the pope, who set up Frederick's own son as his rival. Thus those dominions, which before were free and hereditary to the family, became imperial fiefs, according to Merbomius and Spener. The Atlas says, he was called Otho the short, and by some the infant, because little in stature. He was born in 1204, married Maud of Brandenburg, had several differences with Gerard II., archbishop of Bremen, for the county of Staden, took part with Woldemar, king of Denmark against the count of Schwerin, by whom he was taken prisoner, and afterwards set at liberty. He died in 1252, and left four sons. 1. John, called duke of Lunenburg, because that part of the dominions fell to



his share; of whom and his posterity you shall hear soon. 2. Albert, the great duke of Brunswick, whose posterity continued the line, as you shall hear in its place. 3. Conrad, bishop of Verden; and 4. Otho, bishop of Hildesheim, who, being ecclesiastics, could not have any lawful issue. Otho had likewise five daughters: the first married to Albert of Saxony, the second to Henry of Anhalt, the third to the landgrave of Hesse, the fourth to Wenceslaus, prince of Rugen, and the fifth to William, king of the Romans. As to John, the first son of Otho, he married Agnes, or Luitgard, daughter to Gerard, count of Holstein, by whom he had Otho the strong, duke of Lunenburg, who died in 1330, and left by Maud, daughter to Lewis, elector palatine, four sons: the first was Otho, duke of Lunenburg, who married Maud, sister of Albert, duke of Mecklenburg; he died in 1354, and left only one daughter, called Maud, who was married to Henry, count of Waldec.

The second was William, duke of Lunenburg, who married, 1. Mary, princess of Majorca. 2. Sophia, or Helona, a princess of Sweden. 3. Heseca, countess of Ravensberg. And 4. Agnes, daughter to Erick, duke of Saxony. He had only two daughters, but by which of his wives is not said. The eldest was Elizabeth, who was married to Otho, duke of Saxony, and afterwards to Nicholas, count of Holstein. The youngest was Maud, married first to Lewis, son of Magnus, duke of Brunswick, and afterwards to Otho, count of Schawenburg. William, being thus destitute of male issue, left the dutchy by will to Magnus Torquatus, duke of Brunswick; but having, by a former will, made his son-in-law, the duke of Saxony, his heir, a long war ensued between the houses of Brunswick and Saxony, which terminated at length in the elector Wenceslaus's marrying his daughters to the sons of Torquatus, (afterwards duke of Brunswick and

enburg), and with them quitted his pretensions upon Lunenburg to that family. Otho the strong had another son called Lewis, who was elected bishop of Minden, A.D. 1324, and died 1346, and a fourth called John, who was administrator of the archbishopric of Bremen; but neither of these two had any issue.

I shall return to Albert the great, second son of, and successor to, that Otho who was created duke of Brunswick and Lunenburg by the emperor Frederick II. as formerly mentioned. Albert married Adelheid, daughter to Henry the magnanimous, duke of Brabant, whose portion was to be paid by Henry III. of England, who advised him to the match.

It is proper also to observe, that this lady wrote to Edward I. of England, putting him in mind of the portion which his father had promised her with his consent; and after the death of her husband, the duke, she wrote to him again, desiring the portion might be paid, and that he would take her sons under his protection. In these letters she calls herself Adelheid; so that there must be a mistake, both in Mr. Disney and the Atlas, who make Adelheid daughter to the marquis of Montserrat, Albert's second wife, and the mother of his sons; and the author of the history of the house of Brunswick, Lunenburg, printed at London in 1715, must also be mistaken in calling her Elizabeth, since the contrary appears by her letters in the appendix to his book; and in the 40th page of the book itself, where he calls her Adelhaiza, and says, she was queen Leonora's cousin, and married in England. It is observable, that her husband Albert must have had Bremen; for he writes to Edward I. in behalf of the townsmen, whom he calls his subjects, there being a controversy betwixt them and the Londoners about trade.

The Atlas says, he made war upon Gerard, archbishop of Mentz, and Conrad, count of Eberstein, took

them both prisoners, and ordered the latter to be hung up by the feet. He died afterwards of a wound received in a battle against the marquis of Misnia in 1279. He had six sons and a daughter: the first son was Henry the wonderful, duke of Brunswick Grubenhagen, the founder of that line. The second was Albert the fat, duke of Brunswick, the founder of that first called the line of Brunswick by way of distinction. The third was William, duke of Brunswick-Wolfembüttel, who died in 1292, without issue. The fourth was Luder, and the fifth Conrad, both knights of St. John of Jerusalem. The sixth, Otho, a Knight-Templar; which last three could have no lawful issue because of their order. He had one daughter called Maud, first married to Erick VII., king of Denmark, and then to Henry III. duke of Silesia Glogau.

I shall now return to the second son of Albert the Fat. The Atlas says, he inherited, by his father's will, the county of Gottingen, and afterwards the dominions of his brother William. He married Richsa, daughter to a prince of the Wenden or Vandals. He took Brunswick and Wolfembüttel from his brother, died in 1318, and left eight sons. 1. Otho the liberal, duke of Brunswick, who married Agnes, daughter of Conrad or Herman, elector of Brandenburg; and his second wife was Jetta of Hesse. The Atlas says, he succeeded to his father, and died in 1334, leaving no issue but a daughter called Agnes, who married Barnimus III. duke of Pomerania. Albert the Fat's second son was Albert, chosen bishop of Halberstadt, in 1324. He was afterwards duke of Brunswick, and died in 1358, without issue. Pope John made null his election to the see of Halberstadt, and named Gisler of Holstein to be bishop: but Albert kept him out of possession, and in short held the bishoprick thirty-five years against four successive popes. He was a great captain, and had wars with the marquis of Mis-

nia, the counts of Regenstein, and other princes in league against him, which involved him in great troubles; but he kept his see till he was very old, and then quitted it to Lewis, brother to the marquis of Misnia, by order of Pope Innocent VI. and died not long after. The third son was William; of whom I know nothing more than that he died without issue. The fourth was Henry, made bishop of Hildesheim in 1331, and died in 1362, without issue. The fifth was Luder, great master of the Teutonic order in Prussia, who died without issue in 1335. The sixth was John, who also died without issue, but not said when. The seventh was Magnus, duke of Brunswick, who continued the line. The eighth was Ernest, duke of Gottingen and Lina: he married a daughter of Henry IV. duke of Lagan, but his line was extinguished in his grandson, anno. 1463.

I shall again return to Magnus, duke of Brunswick. The Atlas calls him Magnus of Sangerhausen and Landsperg, and says, he succeeded to Brunswick after the death of his brother, and died in 1368. Mr. Disney says, he married Sophia, daughter to Henry, marquis of Brandenburg-Landsperg, by whom he had four sons: first, Lewis, who married Maud, daughter to his cousin William, duke of Lunenburg, and died without issue in 1358. Secondly, Magnus Torquatus, who continued the family; of whom more by and bye. Thirdly, Otho, who died without issue. Fourthly, Albert, made bishop of Bremen, in 1361, and died without issue in anno. 1395.

I shall next return to Magnus, who continued the family, and was called Torquatus, because he wore a silver chain about his neck on the following occasion: He was very disorderly in his younger days, and made his father's neighbours and subjects very uneasy, upon which that prince endeavoured to reclaim him by admonitions and letters; but finding it in vain, he



threatened to hang him if ever he caught him in the field in an hostile manner; which Magnus made so little account of, that he put a silver chain about his neck by way of derision, saying, if his father caught him, he should not be at a loss for something to hang him by. After his father's death he succeeded and had a great controversy with duke William of Lunenburg, and Albert duke of Sax-Lawenburg, about the succession to the dutchy of Lunenburg. Duke William favoured Albert of Saxony, third son to his second daughter, and solicited the emperor Charles IV. to invest him as his heir. The emperor invested Albert and his two elder brothers; but William soon after revoked what he had done, and gave it to Albert alone. Afterwards duke William changed his mind, and gave it to Magnus Torquatus; which the emperor taking as an affront, he put duke William into the ban of the empire. The Lunenburgers, not knowing what to do, desired security that they might be indemnified, if they acted contrary to the emperor's mind: Duke Magnus promised to secure them, and upon William's death took possession. The dukes of Sax-Lawenburg disputed it with him, and procured the emperor's mandate for their admission; but Magnus still kept them out. Having several of his great men taken in this war with the duke of Mecklenburg, he agreed to pay him a sum for their ransom; and because the senate of Lunenburg scrupled to advance it, he quarrelled with them, upon which they admitted duke Albert to be their sovereign. Duke Magnus obliged him to retire by force, and was put under the ban of the empire for it. In 1372, they referred their differences to the decision of the emperor, who summoned them to appear at a certain day, wherein Magnus failing, he had judgment given against him; but Magnus still kept possession, upon which a battle ensued, wherein duke Magnus was basely stabbed in the back, as he singled



out count Otho of Schawenburg, who took part with duke Albert, in 1373. Magnus left by his wife Catherine, daughter to Woldema, elector of Brandenburg, four sons.

The first was Frederick, who was elected emperor, but slain in his return from the dyet in 1400. He married Anne, daughter to Wenceslaus, elector of Saxony, by whom he had two daughters; first, Anne, married to Frederick of Austria, duke of Swabia, and count of Tyrol. The second, Catherine, married to Henry, count Schwartzburg.

Magnus Torquatuss's second son was Bernard I. duke of Brunswick and Lunenburg, founder of the line of Lunenburg, from whom king George is descended, as you shall see further by and bye. Torquatuss's third son was Henry, duke of Brunswick and Lunenburg, the founder of the line of Brunswick. The fourth was Otho, made bishop of Verden in 1338, archbishop of Bremen in 1395, and died without issue in 1406.

I shall now return to Bernard I. He married Margaret, daughter to Wenceslaus, elector of Saxony, was defeated in battle by Swiecheld, carried prisoner to Poppenburg, and ransomed himself for seven thousand livres of gold. He died in 1434, and left two sons; first, Otho the Lame, who married Elizabeth of Eberstein, took the fort of Hachemole from the countess of Spiegelberg, and died without issue in 1445. Secondly, Frederick, a very pious prince, his wife was Magdalen, daughter to Frederick I. elector of Brandenburg. He built a cloyster at Zell, in order to live retiredly, in 1458, and resigned the government to his son Bernard II. who dying in 1464, Frederick resumed the government, which he afterwards put into the hands of his second son Otho, named the conqueror or magnanimous; who married Anne, daughter of John, count of Nassau Dillenburg, who died in 1471, before his father, who died in 1478.

The next successor was Henry, duke of Lunenburg, son to Otho the magnanimous. The Atlas says, he was born in 1468, married Margaret, daughter to Ernest, elector of Saxony, assisted Henry, duke of Wolfenbüttel, against the Friezlanders, and died in 1532, according to Mr. Disney; but the Atlas says, in 1546, which I suppose to be a mistake.

Duke Henry had three sons; first, Otho, who affecting retirement, resigned the duchy to his brother Ernest, and contented himself with an annual pension, and a residence at Harburg. He died in 1549, and founded the line of Harburg.

Duke Henry's second son was Ernest, who continued the family, as you shall hear soon. The third son was Francis, who married Clara, daughter to Magnus, duke of Sax-Lawenburg. He died in 1549, and left only two daughters; the first Catherine, married to Bernard, prince of Anhalt, and then to Bogeslaus, duke of Pomerania.

Again, I return to Ernest, who was first protestant prince of this family, and both his brothers were of the same religion. Ernest, together with his brother, Duke Francis, the elector of Saxony, George, marquis of Brandenburg, the landgrave of Hesse, and the prince of Anhalt, were amongst those who signed the protest against the decree made in the dyet of the Spire, for restraining the reformation in 1529, from which protest those of the reformed religion were called Protestants. Duke Ernest and his brother, with the rest of those princes, subscribed the famous Confession of Augsburg, and presented it to the emperor. They likewise engaged in the league of Smalcald, made betwixt several protestant princes and cities for mutual defence, if attacked on account of religion; and amongst those cities were Brunswick, Gottingen, and Hanover, all in the dominions of this family: so that his majesty George II. was by descent as well as principle, and by

the prerogative of the crown, justly styled *Defender of the Faith*. Ernest died in 1546, and left by his wife Sophia, daughter to Henry, duke of Mecklenburg, four sons, all protestants; the first, Francis Otho, duke of Lunenburg, who died without issue in 1559; the second, Frederick, slain at the battle of Silverhausen in 1333, who left no issue; the third, Henry, duke of Lunenburg-Danneburg: he resolved at first, upon a single life, and gave up the dutchy of Lunenburg to his younger brother William, reserving to himself the small principality of Danneburg; but changing his mind, he afterwards married Ursula, daughter to Francis, duke of Sax-Lawenburg, and by her issue formed the line of Wolfembuttel.

His younger brother, William, previously mentioned, the fourth son to duke Ernest, founded the branch of Zell, and from them the present queen is descended. William was born in 1535, married Dorothy, daughter to Christian III. king of Denmark, became heir to the dominions of Frederick, count of Diepholt, and died in 1592: he left seven sons, all protestants. The first Ernest, duke of Lunenburg and Zell, born in 1564, and died a bachelor in 1611. The second, Christian, made bishop of Minden in 1599: he afterwards succeeded his brother as duke of Zell, and died without issue in 1633. The third was Augustus, who was duke of Lunenburg-Zell, and administrator of Ratesburgh: he died without issue in 1636. The fourth was Frederick, who succeeded his brother, was also president of the chapter of Bremen, and died without issue in 1648. The fifth was Magnus, who died without issue in 1632. The sixth was George, prince of Calenberg, or duke of Hanover, the first of that line, the continuer of the family. The seventh son was John, canon of Minden, who died without issue in 1628.

Duke William had also six daughters: first, Sophia,

married to George Frederick of Brandenburg Anspach. Second, Sybil, to Julius, count of Danneberg. Third, Elizabeth, to Ernest, count of Hohenloe. Fourth, Dorothy, to Charles, count of Birkenfield. Fifth, Clara, to William, count of Schwartzburg. Sixth, Margaret, to John, duke of Sax-Coburg.

I return to George, prince of Calenberg, or duke of Hanover: he was born in 1582, married Anne Eleanor, daughter to Lewis, prince of Hesse d'Armstadt, gave proofs of his valour at the taking of Colmar, delivered Lunenburg from the Swedes, and died in 1641: he left four sons. First, Christian Lewis, duke of Lunenburg-Zell, who married Dorothy of Holstein Gluckburg: he was a protestant, and died without issue in 1665. The second, George William, duke of Lunenburg-Zell, who was born in 1624, succeeded his father in the government, and married Eleanora Desmieres, daughter of Alexander, lord of Olbreuze, by whom he had Sophia Dorothea, his only child, who was born in 1666, and married 1682, to George Lewis, son to his brother Ernest Augustus. George William died in 1705, without heirs male, which put an end to the line of Zell.

George, duke of Hanover's third son was John Frederick, duke of Hanover, a papist: he married Benedicta Henrietta Philippa, daughter of Edward, prince of Palatine, brother to the princess Sophia of Hanover: he left no male issue, but had two daughters, the first, Charlotte Felicitas, married in 1695, to Rinaldo, duke of Modena; the second, Wilhelmina Amelia, married in 1699, to the late emperor Joseph, king of the Romans and Hungary.

Duke George's fourth son was Ernest Augustus, a protestant: he married in 1538, Sophia, daughter to Frederick V. elector Palatine, (crowned king of Bohemia in 1619) by Elizabeth, only daughter of king James I. of Great Britain. Ernest Augustus was



made bishop of Osnaburg in 1662, and succeeded his brother Duke John, who had no male issue: he was afterwards created elector of Brunswick-Lunenbourg; of which it may be gratifying to give you a short history.

The protestant powers in the empire having lost ground by the devolution of the electorate palatine to the popish line of Newburg, upon the death of the protestant elector Charles Lewis, nephew to princess Sophia, without heirs male; it was thought reasonable that a new electorate should be erected in their favour. This was concerted by king William of Britain, and other potentates, in a congress at the Hague in 1691, when they agreed that the fittest person was duke Ernest Augustus of Hanover, because he had married a protestant daughter of the protestant family; that his personal merit was incontrovertible, and the dignity of the family such, that they had the first seat at the dyet in the college of princes, and were esteemed one of the most considerable in the empire for antiquity, wealth, and power.

The emperor Leopold, being willing to testify his gratitude to the protestants for their gallant assistance in his war against France, and desirous to engage them farther in his interest, did readily consent to it. Several of the German princes, among whom was the duke of Brunswick-Wolfenbützel, out of their own private piques opposed it. Upon which the emperor ordered it to be put to the question in the college of electors, where it was carried in the affirmative by a majority of voices, and the resolve was accordingly drawn up in form, and signed at Ratisbon, Oct. 17, 1692, to this effect—That in consideration of the great merits of his highness the duke of Hanover and his predecessors, as also of his power, the considerable rank which he held in the empire, the succours which he had already granted, and which he had also promised



for the future, and for other weighty reasons, (which were the words of the resolve) the dignity of elector should be conferred upon him and his heirs male.

The college of princes immediately entered their protest against this resolve, as contrary to the laws of the empire, being done without their consent. Nevertheless the emperor gave the solemn investiture at Vienna, December 29, 1692, by delivering the electoral cap the duke of Hanover's plenipotentiaries, and declaring him elector, with the office of Gonsalonier, or *Standard-bearer* of the empire. The pope also stormed, protested, and would have annulled the imperial decree, by another from the vatican; but he was better advised, that his power did not extend so far, nevertheless, he forbade all persons to own the new elector. The opposition of other princes nearer home continued till June 30, 1708, when all the three colleges of the empire agreed to the establishment of this new electorate in the person of that elector's eldest son, George Lewis, with all the formality and strength which the laws of the empire could give it.

It is also proper to observe, while on this subject, that the title and office of *Standard-bearer*, which was annexed to the dignity of the electorate, in favour of this most illustrious house, being claimed also by the duke of Wurtemberg, as belonging to his family, that of *Arch-Treasurer* of the empire was given to the elector of Brunswick in 1709, the elector Palatine, who had it before, being upon the proscription of the duke of Bavaria, restored to his ancient prerogative of first secular elector and arch-steward.

He bears an escutcheon as elector and arch-treasurer, Charlemain's crown, which is of pure gold, weighs fourteen pounds, and is still preserved at Nuremberg; it is in the form of an octagon, the front and hinder part at the largest, and of equal size. On the front there are twelve unpolished jewels; the corner on the

right hand has our Saviour represented in a sitting posture, and on each side of him a cherub with four wings, whereof two are upward and two downwards, with the motto under them, *Per me Reges regnant*. The third angle is adorned with gems and pearls. The fourth angle has king Hezekiah sitting with his head leaning on his right hand, as if he was sick, and by his side the prophet Isaiah with a scroll, and these words on it, *Ecce adjiciam sper dies tuos XV. annos*. The fifth corner is adorned with jewels semeo. The sixth has the effiges of king David crowned, and a scroll in his hand with these words, *Honor Regis Judicium diligit*. The seventh corner consists of gems. The eighth represents king Solomon crowned, and holding a scroll in both hands, with this inscription, *Time Dominum, & Regem amato*. On the top of the crown there is a cross, the front of which is adorned with seventeen jewels, and on the top of the cross are these words, **IHS NAZARENUS REX JUDÆ ORUM**, and in the arch or semi-circle these, **CHONRADUS DEI GRATIA ROMANORUM IMPERATOR AUG.**

Ernest Augustus had six sons and one daughter by princess Sophia. 1. George Lewis, born May 28, 1660, late king of Great Britain, died at Osnaburg, June 11, 1727, as he was on his journey to Hanover. 2. Frederick Augustus, born 1661, killed in a battle by the Turks in Transylvania in 1690, and left no issue. 3. Maximilian William, born December 14, 1666, was one of the chief generals in the emperor's service, and died unmarried. 4. Charles Philip, born in 1669, and was killed by the Tartars in Albania, in the emperor's service in 1690. 5. Christian, who was field-general to the emperor, killed by the French at Munderkingen, near Ulm, in 1703. 6. Ernest Augustus, born September 17, 1674; all protestants except the prince Maximilian.

I return again to George Lewis, who was king of

Great Britain. He had in right of his wife Sophia Dorothea of Zell, her father's dominions; and his issue by her were: First, George Augustus, who was born October 30, 1683, and married August 22, 1705, Wilhelmina Charlotte, queen-Consort, daughter of John Frederick, marquis of Brandenburg-Anspach: she was born March 1, 1682-3; and besides being a most accomplished princess in all other respects, she was so zealous a protestant that though solicited in marriage by the emperor and king of Spain, in 1704, she preferred her religion to the first throne in Christendom; for he was at that time in a fair prospect of the imperial crown, which he afterwards obtained. This raised her character so high in the esteem of the elector of Hanover, that he thought her the fittest match for his son the prince, George II. of Great Britain, &c. He had by her the following issue:— 1. Frederick Lewis, prince of Wales, born January 19, 1716-7. 2. Ann, the princess royal, born October 22, 1709. 3. Amelia Sophia Eleanora, born May 30, 1711. 4. Elizabeth Caroline, born May 30, 1713. 5. William, his royal highness the duke, born April 15, 1721. 6. Maria, born February 22, 1722-3. 7. Louisa, born December 7, 1724.

His majesty king George II., had also a sister, Dorothea, born March 16, 1686-7, and married in 1706, to Frederick William, king of Prussia, her first cousin, born in 1688, by whom she had one son, Charles Frederick, born January 13, 1711-2, and two daughters. 1. Frederick Augusta, born June 22, 1709. 2. Frederica Louisa, born Sept. 17, 1714.

I may also mention here, that, as Frederick, king of Bohemia, and his great grandmother Elizabeth, were deprived, not only of that elective crown in 1620, but of their own hereditary dominions in Germany in 1621, for their firm adherence to the protestant religion, his majesty, by the over-ruling hand of providence

dence, is not only advanced to the dignity of an elector, but to the crowns of Great Britain and Ireland: so that the protestant offspring of those royal confessors, is amply rewarded, and advanced to a higher degree of honour, both in Britain and Germany, than what they lost; for, beside the advancement of his majesty, his aunt Sophia, their grand-daughter, was honoured with the crown of Prussia, and their great grandson and great grand-daughter, with their descendants, are still possessed of the same dignity. What still adds to the glory of those confessors, and to the comfort of all true protestants, there are several of their posterity protestant kings and queens.

I come next to speak of the other branches of this family, which was referred to in the genealogy.

The first is that of Grubenhagen, descended from Henry the wonderful, duke of Brunswick-Grubenhagen, as formerly mentioned. He was chosen bishop of Hildesheim, but the pope disallowed it; he kept it, however, against several popes for thirty-seven years, and at last the see of Rome brought him to this expedient, that he should resign it to the pope, and have it conferred upon him again. Henry attempted to seize the dutchy of Brunswick upon the death of his brother William, but was prevented by Albert the fat. He married Agnes, daughter to Albert the degenerate, marquis of Misnia, by whom he had four sons and three daughters. He died in 1322.

The first son was called Henry the younger, duke of Brunswick-Grubenhagen. He accompanied the emperor Andronicus to the Holy Land, brought home many curiosities, and died about 1357. He had two wives; the first Helena, daughter of Woldemar, elector of Brandenburg, by whom he had two sons; the first, Otho, duke of Brunswick Grubenhagen, and prince of Taranto. He married Joan, the first queen of Naples in 1376. He was very kind to pope Urban



VI. before his exaltation to the pontificate; but that pope was afterwards so insolent, that Otho, holding the cup to him at dinner on his knee, he let him kneel so long before he took it, that the cardinals were ashamed of his treating so great a prince in that manner, and told him that it was time for him to drink; but he was still more ungrateful to Otho, as appears by the following story. That prince, finding he was like to have no children by his queen, persuaded her to adopt Charles de Duras, his cousin, and marry him to her niece. Pope Urban made Charles as ungrateful as himself, and excited him to rebel against Otho and Juan; upon which Otho besieged Charles in the city of Naples, and brought him to great distress. But Charles delivered himself by the following knavish stratagem: he suborned an old Neapolitan soldier, in whom Otho and Joan had great confidence, to counterfeit the signature of the queen, who was then besieged in Castelnuovo by Charles's adherents, and in her name to write to Otho, that, with six of his confidants he should come to her that night, by a secret way she named; otherwise, she must surrender and fall into the hands of her enemies, but she had something to propose to him which could certainly never prevent it. Otho, believing this to be true, set out accordingly, was intercepted by an ambush and brought before Charles, who put him in prison, and detained him three years. This made Otho's men break up the siege, and gave Charles an opportunity to take queen Joan, and put her to death; but Otho escaping from prison, renewed the war, punished the chief Neapolitans severely for their treachery to his queen and himself, but pardoned the rest upon their petition; and when they came before him he expostulated with them for behaving themselves so ungratefully towards his queen, who had been so tender to them, and could not forbear tears. There happened a quarrel between this



prince and Henry, duke of Lancaster, whom he challenged to a combat, because of some injurious words which the duke was said to have spoken against him. The place for deciding it was that called the Clergy's Mead, near Paris; they both appeared, but the duke of Lancaster denying the words he was charged with, king John of France decided the quarrel with a salvo for both their honours, by declaring that it proceeded from misinformation, and published his definitive sentence accordingly, at Paris, December 11, 1352.

The second son was Balthaser, count of Fundy in Italy, in right of his wife, who was an heiress. He was put to death by Charles III. king of Naples, in 1381, and left no issue.

Henry the younger's second wife was Mary, daughter to the king of Cyprus, by whom he had two sons:—1. Riddacus, who died in Italy without issue about 1357; the second was Melchoir, bishop of Osnaburg and Schwerin, poisoned in 1381, which put an end to Henry the younger's line.

Henry the wonderful's second son was John, provost of Einbeck, and also of Embden, where his epitaph is still to be seen; he died without issue in 1637. His third was William, who died without issue about 1328. His fourth son was Ernest, who died in 1344, but left issue, of whom anon. Henry the wonderful had three daughters, two of which I have no account of; but the second, called Adelheid, (or, as the Greeks call her, Irene), married in 1318, to Andronicus Palalologus II., emperor of Constantinople, and died in 1326.

To return again to duke Ernest. By his wife Agnes, daughter of Henry, count of Eberstein, he had three sons:—1. Albert, duke of Brunswick, Grubenhagen, who continued the line, as you shall hear presently. 2. Frederick of Osterrode, who married Elizabeth of Hamburgh, and died in 1404. His son

Otho married a daughter of Nassau, and died in 1411, leaving only one daughter, who married Bogislaus, duke of Pomerania. Ernest's third son was called Ernest the warlike, made provost of Eynbeck and abbot of Corbey, and slain in 1422, leaving no issue.

Again, to return to the first son, Albert, who was called duke of Saltz. He assisted the bishop of Hildesheim, married a daughter of Sax-Lunenburg, and died in 1397. His son Eric succeeded, married Elizabeth, daughter to Otho the bad, duke of Gottingen, by whom he had, 1. Henry, his successor, who married Margaret, daughter of John, duke of Lagan, died in 1469, and was succeeded by his son Henry, who was a papist, and died without issue in 1526.

Eric's third son, called Ernest, was a canon of Halberstadt, and provost of Oynbeck, and died without issue. Eric's second son, Albert, succeeded to the dukedom, married Elizabeth, daughter to Volrad count Waldeck, assisted count Hochenstein against those of Achterleben, and died in 1490. He left three sons, the first, called Philip, senior, duke of Brunswick-Grubenhagen, who was a protestant, established that religion in his dominions, and continued the family. His second son Ernest, died unmarried; his third son Eric, was bishop of Osnaburg, a papist, and died in 1532.

Again, to Philip. He married Catherine, daughter of Ernest, count Mansfield, by whom he had five sons, all protestants, and died 1551. 1. Ernest, who succeeded him, married Margaret, daughter of George, duke of Pomerania, by whom he had only one daughter, Elizabeth, married to John, duke of Holstein. Ernest died in 1567.

His second brother, Albert, died in battle against the papists, and left no issue. His third brother, John, died at the battle of St. Quintin in 1557, also without issue. His fourth brother, Wolfgang, died in 1595,

and his fifth, Philip, in 1566, who, being the last male heir of the line, the succession fell to Henry Julius, duke of Brunswick. So much for the line of Grubenhagen.

The next line is that of Brunswick, of which Henry, third son to Magnus Torquatus, was the founder, as already mentioned. He was taken in battle by the count of Lippe, and released on promise of a ransom. He had two wives, and died in 1416. His first wife was Sophia, daughter of Wrastislaus, duke of Pomerania, whose issue continued the family. His second wife was Margaret, daughter to Herman, landgrave of Hesse, by whom he had a son called Henry Lappencrieg. He married Helena, daughter of Adolphus I., duke of Cleves, died in 1573, and left only one daughter, Margaret, married to William, prince of Hanneberg.

Next, I shall return to Henry's son by his first wife, who continued the family, as previously mentioned. His name was William the victorious, duke of Brunswick. He defeated the Hussites in Bohemia, in 1421, married Cecilia, daughter to Frederick I., elector of Brandenburg, and died in 1482. He left two sons, the first, William, who continued the family; the second, Frederick, called duke of Hanover, who had two wives, but left no issue, and died in 1494.

His eldest brother, William, bought the town of Helmstad, from the abbot Verden, married Elizabeth, daughter of Otho, count Stolberg, and died in 1504. He left two sons, 1. Henry, who continued the line. 2. Eric, duke of Hanover and Gottingen. He married Elizabeth, daughter of Joachim I., elector of Brandenburg, died in 1540, and left a son, Eric, who died without issue in 1584.

William's eldest son, Henry, married Catherine, daughter of Eric II., duke of Pomerania. He besieged Brunswick, but raised it on conditions, died at

the siege of Poth, in Friesland, in 1514, and left six sons; the first, Christopher, who was made bishop of Verden in 1493, archbishop of Bremen in 1511, and died without issue in 1558. The second was Henry, who continued the line, as you shall see presently. The third son was Eric, commendator of the Teutonic Order, died in 1527, without issue. The fourth, Francis, bishop of Minden, who died in 1539. The fifth, William, commendator of the Teutonic Order, died in 1558, without issue. The sixth was George, bishop of Minden and Verden, afterwards archbishop of Bremen, and died a protestant in 1566, but left no issue.

To return again to Henry, who continued the line. He lived a most violent papist, but died a protestant in 1568. By his wife Mary, daughter of Henry, count of Wirtemberg, he had three sons: 1. Charles Victor, a papist, slain at the battle of Silvershuse, in 1553, and left no issue. 2. Philip Magnus, a papist, killed at the same time, and left no issue. 3. Julius, a protestant: he inherited the dominions of Calenberg, and founded the university of Julius at Helmstad. He married Hedwig, a daughter of Joachim II., elector of Brandenburg, and left four sons, all protestants. 1. Henry Julius, who continued the line. 2. Philip Sigismund, bishop of Verden, and afterwards of Osnaburg; he died in 1623. 3. Joachim Charles, provost of Strasburg, who died in 1616, all three without issue.

To return to Henry Julius, the elder brother. He married first, Dorothy of Saxony, and then Elizabeth, daughter of Frederick II., king of Denmark. He besieged the town of Brunswick in vain, died in 1613, and left four sons, all protestants, who died without issue. The first was Frederick Ulrick, who died in 1634. The dutchy of Brunswick fell to Augustus, of the line of Lauenburg-Dannenburg, now called the

house of Brunswick-Wolfembüttel. 2. Christian, bishop of Halberstadt, who died in 1626. 3. Rudolph, who was also bishop of Halberstadt, and died before Christian, who succeeded him. 4. Henry Charles, who was also bishop of the same place, and died before his brother Rudolph, who succeeded him.

The next line is that of Harburg, all protestants, founded by Otho, duke of Lunenburg, as I have already mentioned, who was also a protestant. He married Maud de Campen, a Lunenburg lady, by whom he had Otho, duke of Lunenburg-Harburg, who married, first, Margaret, daughter of John Henry, count of Schartzburg, by whom he had two sons; and then Hedwig, daughter to Enno, count of East Frize, by whom he had seven sons, but all of them died without issue. The first was Otho Henry, who died unmarried in 1591. The second was John Frederick, who died in 1619. The third was William, a very able divine, who survived all the rest, and died unmarried in 1642. The fourth was Christopher, he married Elizabeth of Brunswick, and died in 1606. The fifth was Otho, who died in 1641. The sixth was John, who died in 1625. The seventh was Frederick, who served the king of Sweden, and was killed in battle in 1605.

The next line is that of Brunswick-Wolfembüttel, which was founded by Henry, duke of Lunenburg-Dannenburg, as already mentioned. He was a protestant, died in 1598, and left three sons, all protestants. The first was Julius Ernest, prince of Dannenburg, born in 1571. His first wife was Mary of East Friesland, and his second, Sibylla of Lunenburg, according to the Atlas; but, Mr. Disney says, she was Mary of Mecklenburg; he died without issue in 1536. The second was Francis, dean or canon of Strasburg, who was near that city in 1601. The third was Augustus, duke of Brunswick-Wolfembüttel, who continued the line. Henry had also one daughter, called Sibylla,



married to count Anthony of Oldenburg Delmenhooft, who died in 1630.

Again, to return to Augustus. He was born in 1579, and had three wives; the first was Clara Maria of Pomerania; the second was Dorothy of Anhalt, and the third Sophia Elizabeth of Mecklenburg. He died in 1666, and left three sons; the first was Rudolph Augustus, by Dorothy of Anhalt, born 1627: he took the town of Brunswick, and married Christina Elizabeth of Barby, daughter to Albert Frederick, the last count of that name, by whom he had no male issue but three daughters; 1. Dorothea Sophia, born in 1653, and married to John Adolphus, duke of Holstein-Ploen. 2. Christina Sophia, born in 1654. She was abbess of Grandersheim, afterwards married her cousin Prince Augustus William, duke of Brunswick-Wolfembüttel, and died in 1695. 3. Eleonora Sophia, who died unmarried in 1656.

Augustus's second son was Anthony Ulrick, duke of Brunswick-Wolfembüttel, who continued the line. His third son was Ferdinand Albert, prince of Bevern, who founded the line of that name; of which in its place.

Augustus had three daughters: 1. Mary Elizabeth, who married Adolph William of Sax-Eyseneck, and after his death, Albert of Sax-Coburg; she died in 1687. The second Sibylla Ursula; she married Christian of Holstein-Glücksburg, and died in 1671. The third was Clara Augustina, who married Frederick of Wirtemberg-Neustadt, and died in 1700.

I return to Anthony Ulrick, duke Augustus's second son, by Dorothy of Anhalt. He was born in 1633, succeeded his brother Rudolph Augustus, and married Elizabeth Juliana, daughter of Frederick, duke of Holstein Norburg. He had the character of a very learned prince, and his library was one of the best in Europe. He professed himself a protestant

till the 76th year of his age, when some cunning papists improving his dotage, prevailed upon him by promises of great advantages to his family, &c. to profess their religion. He seemed, however, but an awkward sort of a convert, and died in 1714. He had the following children: 1. Augustus Frederick, a protestant, born in 1657. He received a wound before Philipsburg, of which he died in 1676 without issue. 2. Elizabeth Eleonora, born in 1658, married first to John George, duke of Mecklenburg, and after his death, to Barnard of Sax Menningen. 3. Anne Sophia, born in 1659, married to Charles Gustavus of Baden-Durlach. 4. Leopold Augustus, born in 1661, and died in 1662. 5. Augustus William, a protestant, duke regent of Brunswick-Wolfembüttel, born in 1662. He married Christina Sophia of Brunswick, and after her death, Sophia Amelia of Holstein Gottorp. 6. Augustus Henry, born in 1663, died 1664. 7. Augustus Charles, born and died in 1664. 8. Augustus Francis, born in 1665, and died in 1666. 9. Augustina Dorothea, born 1666, and married to Anthony Gunther of Schwanburg-Arnstat. 10. Henrietta Christina, born in 1669. She was abbess of Gandersheim. 11. Lewis Rudolphus, a protestant. He was born in 1671, and married Christina Louisa, daughter of Albert Ernest, prince of Oettingen.

He had three daughters,—1. Elizabeth Christina, a papist, born in 1691, and married in 1708 to the emperor, by whom she had two daughters. 2. Charlotte Christina Sophia, a protestant, born in 1696. She was married in 1711, to Alexius Petrowitz, the prince royal of Muscovy. 3. Antonetta Amelia, a protestant, born in 1696, and married in 1712, to her cousin Ferdinand Albert, prince of Bevern.

The next line is that of Bevern. It was founded by Ferdinand Albert, third son to Duke Augustus, as already mentioned. He was born in 1636, married

Christina, daughter to Frederick, landgrave of Hesse, had his residence at Bevern, died in 1687, and had eight children, all protestants. 1. Augustus Ferdinand, prince of Bevern. He was major-general of the troops of Wolfembüttel, and killed at the battle of Schellernburgh or Donawert in 1704; he left no issue. 2. Ferdinand Albert, prince of Bevern, born in 1680, a lieutenant-general in the emperor's service and prince regnant. 3. Ferdinand Christian, born March 4, 1682. He was provost of the college of Brunswick, and died in 1706, without issue. 4. Sophia Eleanora, canoness at Gandersheim. 5. Ernest Ferdinand, born March 4, 1682, and provost of the college of Brunswick. 6. Henry Ferdinand, born in 1684, killed at the raising of the siege at Turin in 1706, and left no issue. 7. Leopold Charles, born and died in 1670. 8. Frederick Albert, born in 1672, and died in 1673.

Such is the account given by Mr. Disney and the Atlas, of the origin, rise, and progress of the house of Brunswick, &c. I shall next briefly shew the connexion with the Scottish crown, from your daughter, the unfortunate but beautiful *Mary*, who succeeded you in 1543. The relationship which preceded her time, you know already.

She married first the dauphin of France, afterwards Francis II. by whom she had no issue. After his death she married Henry Steuart, duke of Albany, lord Darnley, &c. son to the earl of Lennox, and by his mother the lady Margaret Douglas, great grandson to Henry VII. king of England: so that he was the first prince of the English blood royal. She was not only a princess of great beauty, but of great parts. She was educated in France, which made her so fond of the church of Rome and arbitrary power, that the nobility took arms against, and dethroned her. She was afterwards put ignominiously to death by her

cruel persecutors in 1586, for being in plot against queen Elizabeth, whose legitimacy being questioned by the popish faction, Mary was by them reckoned the true heiress of the crown.

James the VI. her son, succeeded upon her dethronement, in 1567. He married Anne, daughter to Frederick II. king of Denmark, by Sophia of Mecklenburg, who brought him the lady Elizabeth, an incomparable princess, married to the elector Palatine, afterwards king of Bohemia, by whom she had the princess Sophia, mother to George I. and grandmother to king George II. of Great Britain.

George III. a virtuous and pious king, succeeded his grandfather George II. in the twenty-third year of his age. In 1761, he married the princess Charlotte of Mecklenburg-Strelitz, a princess distinguished by every eminent virtue and amiable endowments, by whom he had issue.

1. *George Augustus Frederick*, prince of Wales (George IV.), born August 12, 1762; succeeded his father George III. January 29, 1820; married April 8, 1795, his cousin, princess Caroline of Brunswick, who died August 7, 1821. Issue, princess Charlotte, born January 7, 1796; married May 2, 1816, prince Leopold of Saxe-Cobourg; died November 6, 1817. His majesty died June 26, 1830.

2. *Frederick*, duke of York, born August 16, 1763; married September 29, 1791, Frederica Charlotte, princess royal of Prussia, who died August 6, 1820. His royal highness died January 5, 1827.

3. *William Henry*, duke of Clarence, (William IV.), born August 21, 1765; succeeded his brother, George IV., June 26, 1830; married July 11, 1818, princess Adelaide, sister of the duke of Saxe-Meiningen. His majesty died June 20, 1837.

4. *Charlotte Augusta Matilda*, princess royal, born September 29, 1766; married May 18, 1797, Fred-

erick I. late king of Wurtemberg; died October 6, 1828.

5. *Edward*, duke of Kent, born November 2, 1767; married May 29, 1818, princess Victoria Maria Louisa of Saxe-Coburg. Issue, her majesty (Alexandrina) Victoria, born May 24, 1819. His royal highness died January 23, 1820.

6. *Augusta Sophia*, born November 8, 1768.

7. *Elizabeth*, born May 22, 1770; married April 7, 1818, Frederick Joseph, landgrave of Hesse-Homburg, who died April 2, 1829.

8. *Ernest Augustus*, duke of Cumberland, (king of Hanover), born June 5, 1771.

9. *Augustus Frederick*, duke of Sussex, born Jan. 27, 1773.

10. *Adolphus Frederick*, duke of Cambridge, born February 24, 1774; married May 7, 1818, Augusta Wilhelmina Louisa, daughter of Frederick, landgrave of Hesse-Cassel, born July 25, 1797. Issue, George William, born March 26, 1819; Augusta Caroline, born July 19, 1822; Mary Adelaide, born November 27, 1833.

11. *Mary*, duchess of Gloucester, born April 25, 1776; married July 22, 1816, her cousin, William Frederick, duke of Gloucester, who died November 30, 1834.

12. *Sophia*, born November 3, 1777.

13. *Octavius*, born February 23, 1779; died May 2, 1783.

14. *Alfred*, born September 22, 1780; died August 26, 1782.

15. *Amelia*, born August 7, 1789; died November 2, 1810.

*The queen-dowager*,—ADELAIDE, sister of the duke of Saxe-Meiningen, born August 13, 1792, espoused his late majesty William IV., July 11, 1818.

*Mother of the queen*,—VICTORIA MARIA LOUISA,



duchess of Kent; daughter of Francis, late duke of Saxe-Coburg, and sister of Leopold I. king of the Belgians, born August 17, 1786; married, 1st, Dec. 21, 1803, Emich Charles, prince of Leiningen, who died July 4, 1814. Issue, Charles Frederick, prince of Leiningen, born September 12, 1804; princess Teodore, born December 7, 1807; 2nd, May 29, 1818, Edward, duke of Kent, who died January 23, 1820. Issue, her majesty (Alexandrina) Victoria, born May 24, 1819.

*Uncle of the queen*.—Leopold I. king of the Belgians: brother to the duchess of Kent.

*Niece of George III.*—Sophia Matilda of Gloucester, born May 29, 1773.

Such are the generations of the Brunswick family of Great Britain, as recorded in the ancient and modern chronicles of Britain, Germany, and other countries, as now laid before you.

From what I have now stated, it appears that her majesty's family is descended from, and intermarried with most, if not all of the sovereign princes of Europe. That her present majesty, Victoria, is the twenty-fifth sovereign of the family of Brunswick by lineal descent, since Azo, or Albert of Este, who died in 1081, besides a long race of princes in the family before that time.

*King James.*—You have now given me a very satisfactory account of the origin and descent of the royal family of Great Britain: have the goodness to continue your interesting history and account of the late ruling sovereign, William IV.; although, I admit that, to give a faithful representation of the actions of a late or present reigning monarch, is not, to an historian, a very pleasant task, unless they are such as will bear the nicest scrutiny. To you, however, who live in a land beyond the reach of pain or woe, joy or sorrow, favours or frowns, it is otherwise.

*Sir David.*—Yes: I am now beyond the reach of

persecution, malice, rewards or punishments; but although I stood as unprotected as I did a few hundred years ago, I have nothing to fear, I was always known to speak the truth, and not to flatter. Historians, in some countries, may act differently, although in China it was the reverse, as you shall hear presently. In China there had existed from time immemorial an *historical tribunal*, instituted in order to perpetuate the virtues and vices of the reigning monarch. One day the emperor Tait song ordered this tribunal to produce the history of his reign. "You know," answered the president, "that we give an exact detail of the virtues and vices of our sovereigns; and we are no longer at liberty to record the truth, if our registers be subject to your inspection." "What!" replied the emperor, "you transmit my history to posterity, and do you assume the liberty to acquaint it with my faults?" "It is inconsistent with my character," rejoined the president, "and with the dignity of my place, ever to disguise the truth. I am bound to record the whole. If you are guilty even of the slightest fault, I shall sensibly feel it; but I must not forget my duty; I cannot be silent. And such are the exactness and severity of the duties which my office of historian impose upon me, that I am not even suffered to omit our present conversation." Tait song had an elevation of soul: "continue," said he, to the president, "to write the truth without restraint. May my virtues and vices contribute to the public utility, and be instructive to my successors! Your tribunal is free. I will for ever protect it, and permit it to write my history with the greatest impartiality."

Such was the character and nobleness of soul of Tait song, emperor of China; and happy would it be for the subjects of every prince, did they constantly reflect, that the faithful hand of history will not fail to render them dear or odious to the latest times!

Having now shown you the fidelity of the Chinese historian, I shall be as faithful in the delineation of the character of he who was the people's favourite, whom they constantly adored, his majesty William IV. king of Great Britain and Ireland, &c. Although none but Apelles, the famous painter, was allowed to draw the picture of Alexander the Great; and none but the most learned of men should make the attempt to pourtray a wise, a just, a merciful, a vigilant, and a magnanimous sovereign. One who had done more for the happiness of his subjects than any other monarch on earth. He rewarded the brave—encouraged the ingenious and meritorious—was the patron and protector of arts and science—under him literature flourished,—he befriended the poor and needy, for his beneficence was to all. And although he had not himself dived so deep into the stream of human learning, and studied men and books with so great zeal and attention as some men have done, still he possessed all those rich and estimable qualities of refined and affable manners that endear one person to another. His good sense and discernment prevented him from being imposed upon by sycophants, or interested minions; and his talents such as were eminently calculated to ensure peace and happiness to his beloved subjects and people; for his nobleness of heart and soul shed a lustre round his court, which is not to be found in the tyrannical palaces of Eastern potentates. Long may his successor reap the fruits of such a joyous harvest; and, while his time was happily spent on earth, may his memory be honoured by all who reverence and respect a noble and generous soul.

*King James.*—This is a faithful and a just picture of William IV. without exaggeration in any one point. Surely then such a king as this is entitled, in the strictest sense of the word, to the honourable appellation of *Gentleman*: for the late lord Clarendon, when

speaking of the unfortunate Charles I. king of Britain, says,—“ He was the worthiest *Gentleman*, the best master, the best friend, the best husband, the best father, the best christian, that the age in which he lived produced.” And Randolph, (ambassador to queen Elizabeth,) when writing to the lord president of Scotland, Feb. 25, 1581, speaks of the earl of Marr, thus,—“ It is chiefly hee that must doe us good, being as worthie an yonge *Gentleman* as ever Scotland bredd.”

*Sir David*.—Although it is not my intention to speak but as sparingly as possible of the living characters of Britain, I could not abstain from paying that tribute of respect so justly due to the memory of a sovereign who was so much beloved, nay, even idolized by some, for his virtues and praiseworthy deeds. If any king, dead or alive, ever were a *Gentleman* of honour, he must be allowed to have been one, as you will find when I come to explain to you the qualifications of such: for I may say of his majesty what was said of the duke of Guise, when Henry the third of France, one day asked those about him what it was that the duke of Guise did to charm and allure every one's heart? he received this answer: “ Sir, the duke of Guise does good to all the world without exception, either directly by himself, or indirectly by his recommendations. He is civil, courteous, liberal; has always some good to say of every body, but never speaks evil of any; and this is the reason he reigns in men's hearts, as absolutely as your majesty does in your kingdom.” I wish many would follow his example; and, I am glad to say, that her present majesty promises well. Long may she live and happy, enjoying all the honours of a British sovereign.

*King James*.—As we are now on the subject of monarchs, what is your opinion of a monarchical form of government?

*Sir David.*—This form of government, by the common consent of the wisest philosophers, and most excellent men, has always been considered the best, happiest, and most assured commonwealth of all others, as that wherein all the laws of nature guide men; whether they look to the little world which has but one body, and over all the members only one head, of which the will, motion, and sense depend; or whether they take the great world, which hath but one sovereign, God; whether they look up to heaven they shall see but one sun, or whether they look down upon the sociable creatures below, they will see that they cannot abide the rule of many amongst them; for amongst all creatures, both with and without life, they will always find one that hath the pre-eminence over the rest of his kind. Amongst all reasonable creatures, man; amongst beasts, the lion is taken for chief; amongst birds, the eagle; amongst grain, wheat; amongst drinks, wine; amongst spices, balm; amongst metals, gold; and amongst elements, fire.

By this demonstration, you will see that the kingly, or monarchial government is nearest to nature. Aristotle says, “That, as men lived in old time under kings, so they thought that the gods had a king.” All nations, (saith Cicero) obeyed kings in old time, which kind of rule was at the first bestowed upon just men.” And it has greatly profited the British nation, that from the beginning it has been governed by a king. Much have been spoken and written against a monarchy as tyrannical and cruel: but could any one prove that even all the murders which were committed in Rome by her tyrannical emperors, Tiberius, Caligula, Nero, Domitian, and Commodus, put together, could equal that civil tragedy which was acted in that one sedition between Marius and Sylla, nay even by Sylla’s part alone, where there were no less than ninety senators put to death, fourteen coun-



suls, two thousand six hundred gentlemen, and one hundred thousand others: not to mention what took place in England before the conquest, the only time, (properly speaking,) that England ever knew a commonwealth. You will therefore see I am no friend to a democracy, an aristocracy, nor a monarchy alone, but a mixture of all the three, such as the British government, which for excellency, stands unequalled by all the existing governments in the world. In it democracy, aristocracy, and monarchy, are combined with that admirable wisdom, which greatly diminishes the imperfections, and increases the excellencies of each of these three simple forms of government, when they exist separately. Zimmerman says, under a wise monarch all the energies of the hearts and minds of his subjects are called forth into action. In republics, the dull, phlegmatic man is held in higher estimation than the superior genius; there the conduct of the latter is in general exposed only to the eye of envy, on which account the boldest mind often withdraws itself from public view, and condemns itself to a life of melancholy and inactive obscurity. But under the eye of an enlightened monarch, a theatre opens for the exercise of genius, where talents measure their powers, where the character is displayed, where genius is developed, where good sense and virtue break through the crowd, and may venture to show themselves without being ashamed. Virtue flows from every heart in which it is honoured. Gold itself is considered of no value in comparison to mere trifles, if they are bestowed as a pledge of the gratitude and regard of the sovereign. He is a magnet which attracts the greatest talents and the most sublime virtues, the genial sun which unfolds them, the spirit which animates them, and the centre of their activity. The most exalted talents lie dormant, if not called forth by the sovereign; for what private person could bring to perfection

the vast discoveries that have been made, had it not been for the liberality of a wise and benevolent sovereign. It was this that moved Antigonus, king of Macedonia to write thus to Zeno the philosopher:— I am assured that I excel thee in the goods and favour of fortune, and in the renown of such things, but I know withal, that thou art far above me, and goest beyond me in that true felicity, which consisteth in the knowledge and discipline of studies. Therefore, I desire earnestly that thou wouldst come unto me: wherein I pray thee deny me not, that I may enjoy thy conversation and company, as well for mine own profit, as for the profit of all the Macedonians my subjects; for he that instructeth a prince doth also profit as many as are under his charge. The same love of knowledge was inherent in Ptolemy, Philadelphus, king of Egypt. And the bounty of Artaxerxes, the great monarch of the Persians, is well known to you. Augustus, the Roman emperor, was the friend and companion of Macænes, who was the patron and friend of Virgil.

*King James.*—I am now perfectly satisfied with what you have said on the subject of emperors and kings, and find that it is not such an easy matter as I at first imagined to be a gentleman: for, although you have not yet finally pointed out to me all the necessary requisites, I am convinced you are able, and will oblige me by doing it. In the next place, please give me your opinion of the nobles of the land, and if they are capable of becoming Gentlemen.

*Sir David.*—Nobility is a glittering excellency proceeding from ancestors, and an honour which cometh from ancient lineage and stock: it is also a praise that proceedeth from the deserts of our elders and forefathers. And of this nobleness there are three sorts; the first bred of virtue and excellent deeds: the second proceedeth from the knowledge of honest discipline

and true sciences ; the third cometh from the scutcheons and arms of our ancestors, or from riches. Aristotle, in his politics, mentions four kinds of nobility, that is nobleness of riches, nobleness of lineage, nobleness of virtue, and nobleness of science ; among which those of virtue and lineage are of the first estimation, being such from whence the others do proceed. And Cicero says, " Nobility is of more antiquity than possessions. The time of our life is short, but the race of nobility and honour everlasting. True nobility is not after the vulgar opinion of the common people, but is the only praise and surname of virtue." True nobility consisteth not in dignity, lineage, great revenues, lands or possessions ; but in wisdom, knowledge, and virtue, which in man is true nobility, and that nobility bringeth man to dignity.

The people of Britain are generally divided into laity and clergy ; and the first sub-divided into nobility, gentry, and commonalty.

By the nobility, I mean only the temporal peers of the realm, being lords of parliament ; of whom there are five degrees, distinguished by the several titles of *duke*, *marquis*, *earl*, *viscount*, and *baron*. These on their first institution, were merely the names of places of trust, that were filled by such men as were thought deserving of authority. The names continued, though the persons who held the office were officers subordinate to the king, having the command of large or smaller districts according to their rank. Individuals at first, like the king, only held these places for a limited time, till they at length came to be held for life, and then became hereditary.

The origin of dukes and earls is assigned to the emperor Adrian, who reigned in 130, and elected a certain number of senators to be his counsellors, and to follow him everywhere ; therefore he called them *comites*, i.e. companions. His successors gave those

counsellors the administration of the treasury, justice, and even the command of the armies in time of war. In the time of the Romans, there were dukes, who commanded the armies and governed the provinces, and were called *duces*, i.e. leaders or captains. They are also mentioned in scripture.

In Great Britain, the title *duke*, is the next to that of prince of Wales. The first English duke was Edward the Black Prince, who was created duke of Cornwall in the year 1337. A duke is created by patent, cincture of sword, mantle of state, imposition of a cap and coronet of gold on his head, and a verge of gold put into his hand. He is girt with a sword, to put him in mind, that he is bound to defend the king and kingdom in time of war: and his head is adorned with a crown of gold, as a token that he is counsellor to the king and kingdom in time of peace. He is called *his grace*, a title formerly given to the kings of England, before they assumed the title of majesty.\*

A *marquis* and an *earl* are created as a duke, by cincture of sword, &c. but with this difference in their coronets, that a marquis's has a pearl and a strawberry leaf round, of equal height; and an earl's has the pearls raised upon points. Their mantles of state are as a duke's faced with ermine; but whereas a duke's has four yards, a marquis's mantle has but three and a half, and an earl's but three.

The title of *earl*, or comes, was known amongst the Saxons, and is the most ancient in the English peer-

\* The word MAJESTY, when stripped of its externals, becomes A JEST; however, the title was not used in England till the reign of Henry VIII. who was first called HIS HIGHNESS, and afterwards HIS MAJESTY; and from that time the title has been improved to SACRED MAJESTY; whereas, in former times, as about the reign of Henry IV. the king was called HIS GRACE; Henry VI. HIS EXCELLENT GRACE; and Henry VIII. sometimes HIS GRACE, and sometimes HIS HIGHNESS.

age. Formerly, both in Scotland and in England, an earl or count appears to have been the governor of a county or province, over which he had the chief jurisdiction. The office was at first only held for life; but William the Conqueror rendered it feudal and hereditary in England, and endowed it with certain fees exigible from the suitors in the earl's court. Deputies for the earls were afterwards appointed, who were called *vicecomites* or sheriffs; and the earldom itself came to be looked upon not as an office, but as a territorial dignity, which passed along with the land to which it was attached. The dignity of earl, however, like all other titles of honour, is now merely personal, and independent of any territorial property. It is the next dignity to that of marquis, and immediately superior to that of viscount; and as those who were anciently created earls were of the blood royal, the sovereign in all formal writings addresses an earl as "cousin." An earl is also styled lord, a title by which the ancient kings of Ireland were once known. The great Augustus, emperor of Rome, however, would never suffer himself to be called lord, so much as by his own children, either in jest or earnest; and forbid them the use of all such kind of complaisance to one another, as he always abhorred the title of lord, as a scandalous affront, not thinking himself worthy of such a name.

The title of earl, is said by some, to be Danish, being first used by Alfred in 920, as a substitute for king. The first created was in 1066. The first earl marshal, 1383. Malcolm was the first who gave the title of earl to any in Scotland.

"In France," says Voltaire, "the title of *marquis* is given to any one who will accept of it; and whoever arrives at Paris, from the most remote provinces with money in his purse, and a name terminating in *ac* or *ille*, may strut about and cry, such a man as I!



a man of my rank and figure! and may look down upon a trader with sovereign contempt; whilst the trader, on the other side, by thus hearing his profession treated so disdainfully, is fool enough to blush at it. However, I need not say which is most useful to a nation; a lord powdered in the tip of the mode, who knows exactly at what o'clock the king rises and goes to bed, and who gives himself airs of grandeur and state, at the same time that he is acting the slave in the anti-chamber of a prime minister; or a merchant, who enriches his country, dispatches orders from his counting-house to Surat and Grand Cairo: and contributes to the felicity of the world."

*Viscounts* and *barons* are made by patent, the last sometimes by writ, when called to the house of lords. The difference in their coronets, is, that a viscount's has a circle of pearls without number; and a baron's six pearls upon the circle. Their mantles are both faced with plain white fur.

Sir Thomas Craig says in his book *de Feudis*, p. 79, the name of lords and their dignity in the government, arose thus: in the beginning they were only barons, and are no more still; but the name came from hence, all barons were obliged to give their presence in parliament; but when they were all there, it being impossible to collect their suffrages, because of their multitude, one or two was chosen from every province to treat with the king about the affairs of the kingdom. At first, those of the greatest dignity and experience in affairs were delegated, and called by the name of *lords*; but after ages growing more frequent, because most controversies were decided in them, the lesser barons were not able to bear the charge of attending; and hence it came to pass, that those who had most riches were delegated instead of those who had most experience, and so those richer barons retained that dignity during their life. And as mankind is always

prone to flattery, they retained the name when the parliament was up, and their heirs being possessed of the same estates, were unwilling to part with the name. And thus it came to pass, in progress of time, that those who at first were only commissioners from the barons, were taken into the number of the lords of parliament, as often as parliament was summoned." The Scots barons were anciently the only title of honour in that kingdom, and had power of life and death in their own hands. The word, in the Saxon language, signifies *man*; and is also defined thus, a *loaf* and *ford*, or *afford*, as lords were wont to be liberal and charitable, giving *loaves* to a certain number of poor people.

In 1611, king James VI. in order to raise money for some emergent occasion, sold titles to a vast amount. The price which was then paid for an English baron, was 10,000 pounds; an English viscount, 15,000 pounds; and an English earl, 20,000 pounds.

The nobility of Great Britain enjoy many great privileges, the principal of which are these:—

First. That they are free from all arrests for debts, as being the king's hereditary counsellors. Therefore, a peer cannot be outlawed in any civil action, and no attachment lies against his person: but execution may be taken upon his lands and goods.

Second. In criminal causes they are only tried by their peers; who give in their verdict, not upon oath, as other juries, but only upon their honour.

Third. To secure the honour of, and prevent the spreading of any scandal upon peers, or any great officer of the realm, by reports, there is an express law, called *Scandalum Magnatum*, by which any man convicted of making a scandalous report against a peer of the realm, (though true), is condemned to an arbitrary fine, and to remain in prison till the same be paid.

Fourth. Upon any great trial in a court of justice, a peer may come into court, and sit there covered.

They possess a great many other privileges, which, for brevity's sake, I shall at present decline mentioning.

*King James.*—You have now given me an explanation of the titles enjoyed, and an outline of the advantages derived by the British nobility: how far do they agree, and are consistent with the character of a *Gentleman*?

*Sir David.*—Nobility resideth not but in the soul; nor is there true honour except in virtue. The favour of princes may be bought; rank and titles, (as I have already shewn you), may be purchased for money; but these are not true honour, nor do they constitute the Gentleman: for, as Burns says,—

“ The king can make a belted knight,  
A duke, a lord, and a' that,  
But an HONEST man's aboon his might,  
Guid faith he canno' fa' that.”

Ingo, king of the Draves, who, making a great feast, appointed his nobles, at that time pagans, to sit in the hall below, and commanded certain poor christians to be brought up into his presence chamber, to sit with him at table, to eat and drink of his kingly cheer, at which many wondering, he said he accounted christians, though never so poor, a greater ornament to his table, and more worthy of his company, than the greatest peers unconverted to the christian faith; for, when when these might be thrust down to hell, those might be his fellow princes in heaven. Although you see the stars sometimes by their reflexion in a puddle, in the bottom of a well, or ditch, yet the stars have their situation in heaven: so, though you see a godly man in a poor, miserable, low, despised condition, for the things of this world, yet he is fixed in the region of heaven.

Nobility is to be considered only as an imaginary

distinction, unless accompanied by the practice of those generous virtues by which it ought to be obtained. Titles of honour conferred upon such as have no personal merit to deserve them, are at least but the royal stamp set upon base metal. There is no nobility like to that of a great heart: for it never stoops to artifice, nor is wanting in good offices, where they are reasonable. Title and ancestry render a good man more illustrious, but an ill one more contemptible. Vice is infamous, though in a prince; and virtue honourable, though in a peasant. Even the duke de la Roche Foucault says, that "titles, instead of exalting, debase those who do not act up to them." The wise Seneca also adds, that "the original of all mankind was the same; and, it is only a clear conscience that makes any man noble: for, that derives even from heaven itself." It is the saying of a great man, that if we could trace our descents, we should find all slaves to come from princes, and all princes from slaves. But fortune has turned all things topsy-turvy, in a long series of revolutions. It is most certain that our beginning had nothing before it; and our ancestors were some of them splendid, others sordid, as it happened. We have lost the memorials of our extraction, and, in truth, it matters not whence we came, but whether we go. Nor is it any more to our honour, the glory of our predecessors, than it is to their shame, the wickedness of their posterity. We are all of us composed of the same elements; why should we then value ourselves upon our nobility of blood, as if we were not all of us equal, if we could but recover our evidence? But, when we can carry it no further, the herald provides some hero to supply the place of an illustrious original; and there's the rise of arms and families. For a man to spend his life in pursuit of a title, that serves only when he dies to furnish out an epitaph, is below a wise man's business.

“ The boast of HERALDRY, the pomp of pow’r,  
And all that beauty, all that wealth e’er gave,  
Await alike the inevitable hour,  
The paths of glory lead but to the grave.”

In Venico, Florence, Genoa, Luca, and many other places in Italy, the nobles are merchants: and in Spain every citizen and farmer has his pedigree, and these genealogies, like those of the Irish, or the Urquharts of Cromarty, generally go back as far as Noah’s family in the ark.

The following anecdote may be told of Charlemagne: Several boys had their education at the great school in Paris, by particular warrant from Charlemagne. This prince, returning to France after a long absence, ordered these children to be brought before him, to produce prose and verse compositions. It appeared that the performances of those of a middling and obscure class, greatly excelled those of higher birth; on which that wise prince, separating the diligent from the remiss, and causing the former to be placed at his right hand, thus addressed them:—“ Beloved children, as you have sedulously applied yourselves to answer the end of my putting you to school, and have made proficiency in such studies as will be useful to you in the course of your life, you may be assured of my favour and good will. Go on, exert your genius, carry your improvements to the highest pitch, and I will ever have a value for you, and reward you with *bishoprics* and *abbeys*.” Then turning to the left, with a stern countenance and contemptuous accent, he said: “ As for you idlers of a noble blood, unworthy children of the most eminent families in my kingdom, *male lilies*, *delicate puppets*, taken up with beautifying yourselves, because titles and lands will fall to your share, you, forsooth, have made no account of my orders—but, instead of walking in the path of true honour, and minding your studies, you have given yourselves up to play and idleness. I declare, however, upon my



honour, that all your nobility and girlish pretty faces, and the clothes, are of no weight with me: and depend on it, unless you turn over a new leaf, and by unwearied diligence recover your lost time, *you are never to expect any thing from Charles.*"

It becomes, then, the nobles of the earth, to act consistently in every vocation of life, and to preserve undefiled to the latest posterity their honourable calling. To pique themselves on their empty titles is frivolous and vain, and shows a weakness of intellect unbecoming a noble mind. What their fathers were hath nothing to do with their conduct, for true nobility descending from ancestry proves base if present life continue not the dignity. Noblemen enterprising great things, ought not to employ their force as their own mind willeth, but as honour and reason teacheth. Honour is brittle, and riches are blossoms which every frost of fortune causeth to wither. It is true greatness that constitutes glory, and virtue is the cause of both. But vice and ignorance taint the blood; and an unworthy behaviour degrades and disennobles a man more than birth and fortune aggrandize and exalt him. Perhaps there is not a beggar or slave upon earth whose sometime progenitor was not a prince or emperor. Perhaps there is not a prince or emperor upon earth whose sometime progenitor, was not a slave or beggar. Have you then discernment to perceive in the beggar the lineaments of a prince, or in a prince to retrace the lineaments of the beggar?—You have not. Or, could you trace the features of Richard III., king of England, in those of his son's, while an operative mason, and died with a trowel in his hand?—I am afraid it would be more difficult than many imagine.

*King James.*—What do you mean, my good sir David, by saying that the son of Richard III. died with a trowel in his hands? I do not recollect of

ever hearing of his marriage, nor that he was ever blessed with a son.

*Sir David.*—It may be so; but that is no cause why he should not have had a son. He was an *illegitimate* son, whose history is singular and interesting, and very much to the point we have now in hand, which will cause me to tell it to you.

Sir Thomas Moyle, being employed in building a castle in the parish of Eastville, (in the burial registers of which are still to be seen these words, Richard Plantaganet was interred on the 22nd of December, 1550,) observed that his principal mason retired at the usual hours of breakfast and dinner, and that when he got to the distance of about one hundred paces, he took a book from his pocket, and read while he was making his repast. Sir Thomas being desirous of knowing what the book was which so much engaged the attention of his mason, endeavoured for some days to surprise him, but always without effect; for, as soon as the mason heard him approaching, he put the book in his pocket and went away. Sir Thomas's curiosity was still more excited by this caution; and as he was continually on the watch, he at length discovered that his master mason read Virgil's *Æneid*, and that he was a man of no mean talents. He, therefore, formed a close intimacy with him, and admitted him to his table; when, by treating him with every mark of respect and attention, he drew from him the following confession:—"Fate, which does every thing in this world, would have it that I should be a mason; nevertheless, my ancestors caused cities to be built, and I build your castle. They had palaces, and possessed a throne; but I possess only an humble cot. I have not always known what I am; but when ignorant of my own extraction, I was happier and more contented than at present. Until the age of sixteen I was boarded with a master, at whose house I was visited

every three months by a man of great dignity, who paid for my board, saluted me very respectfully, and then retired, after having taken great pains to let me know that he was not my father. This man came one day, (a month before the expiry of a quarter,) begged me to accompany him, and, making me get into an elegant coach, conducted me to the gate of a beautiful palace, before which we alighted. After crossing several large halls, we arrived at one much better ornamented than the rest, where my conductor left me, and desired me to wait for a few moments. I had not remained here long, when a nobleman, about the age of forty-six, superbly dressed, and wearing a garter enriched with diamonds, entered the apartment, advanced towards me, and clasping me for sometime in his arms, embraced me, and asked me a great number of questions, which I answered in the best manner I could. With this person I remained a quarter of an hour; at the expiration of which he gave me a purse filled with pieces of gold, embraced me again, and departed. My first guide then made his appearance, and, without revealing the mystery of this strange visit, conducted me back to my place of residence, and left me a prey to a thousand reflections, which afforded me very little satisfaction. Some months after, when it was scarcely day, the same man returned, and brought me a rich dress, which he made me put on, and desired me to follow him. Having obeyed, I found a phaeton, with six horses, waiting for us at the gate; into which we mounted, and immediately drove to Bosworth, to the tent of king Richard III., who, as soon as he perceived us, came to meet me, laid hold of my hand, and discovered himself to be the same person who had before received me with so much kindness. This prince, after clasping me in his arms, shewed me to some noblemen who stood round him, saying, "Behold my son!" Then, turning towards

me, "My child," said he, "I shall fight to-morrow for my crown and yours; it shall either remain on my head, or I shall lose my life. As you are by far too young, my son, do not expose yourself in the combat. You see that eminence before you, post yourself there; your guide will follow you, and thence may you be a spectator of the event of the battle. If I am victorious, fly to my arms, and I shall acknowledge you as my son; but if I am vanquished, be persuaded that you have no father surviving; fly as far as you can, and reveal to no one the secret of your birth, for none of my friends can hope for mercy from the conqueror, whose interest it will be to destroy even the last branch of my family." "Go," said he, with his eyes bathed in tears, while his words were interrupted by sighs, "Go, my son, fulfil your destiny, carry with you this portfolio, and give it to your guide, who will take care of it for you;" and then, turning towards him, he added, "I recommend to you my son, and this deposit." Motionless at this discourse, I was struck almost senseless; and, divided between a desire to follow the destiny of my father, and the fear of disobeying him, I waited with my eyes fixed on him, till he should renew his orders for me to retire, or permit me to remain near him; but my guide took me by the hand, and dragged me towards the eminence, for my legs were almost incapable of supporting the weight of my body. I shall only tell you that I saw my unhappy father, on a white horse, make wonderful efforts by his valour, and bringing back to the charge his shattered troops, always ready to fly. I saw, and I still shudder at the thoughts of it, a Scotsman fall furiously upon him, and, after losing one of his arms by a sabre, make use of the other to cut off the prince's head; and this head, at length carried in triumph on the end of a pole, decided my fate, and that of the battle. When I had lost all hopes, I turned towards my guide, to pour forth

in his bosom the burthen of my grief: but, alas! the unhappy man was no longer near me; he had fled with the portfolio which my father delivered to him, and thus deprived me of every resource. Not knowing what course to pursue in this critical conjuncture, I mounted a horse which I found tied to a tree, and which he had left me, and repaired to London, where I sold him, and all the other effects which I possessed. I took lodgings in Piccadilly, where the money I had procured from the sale of my effects supported me for nearly eighteen months; but my purse being at length empty, I saw no other resource to preserve my life but to conceal my name, and no means of escaping misery but to labour. As some masons lodged in the same tavern with me, I one day accosted them as they were sitting down to dinner. Contentment seemed to beam in all their countenances, joy animated their conversation, and the food which was set before them, though exceedingly simple, awakened my appetite. Having entered into conversation with them, I asked several questions respecting their condition, and their emoluments; and being very well satisfied with their answers, I hired myself to them as a day-labourer. My first attempts were successful, and my progress so rapid, that at the end of twenty years, being highly distinguished by my master, I became his foreman. He then proposed to admit me to his table; and the son of Richard, who had not disdained to handle the trowel, thought himself extremely happy to eat at the table of a man who had taught him the use of it: I, therefore, accepted his offer with pleasure. Sir William, for this was the name of my master, had a daughter, who rendered my residence in his house very agreeable. Like Hebe, she was full of graces; her virtue was equal to that of Lucretia, and her countenance was never contracted by a frown. I lived with the father and daughter till the death of the former,



in the most perfect harmony, without ever thinking of the future ; but this unexpected loss, by filling our hearts with sorrow, told us that we could no longer live in a manner that would wound the delicacy of my virtuous companion, and scandalize our neighbours, and that we must either separate or unite together for life. The idea of the grandeur I was going to renounce for ever, could not even for a moment prevail over the friendship which I entertained for the daughter of my deceased master. I disclosed my passion to her ; she gave me a favourable reception, and when the time of mourning expired, I married her. By this virtuous spouse I had three children, who are still my greatest comfort. Having succeeded to the employment of my master, I am now become your principal mason. This is my history, which you were so desirous to learn."

I may also mention how sir Robert Cotton said that he met in a morning, a true and undoubted Plantaganet holding the plough, in the country.

Thus, gentle blood fetcheth a circuit in the body of a nation, running from yeomanry through gentry to nobility, and so retrograde, returning through gentry to yeomanry again.

The cardinal Campegius happened to have a dispute with the duke of Modena. Altercation rose high. Do you know, says the prince, in passion, that your father was no better than my father's hog-herd? I know it full well, coolly answered the cardinal: and I am persuaded that had your highness been the son of my father, you would have continued to be of the same profession to this day. It is by far more honourable to be the first of a new race of nobility, than the last of an old. Iphicrates, the Athenian, was of a very mean extraction, his father having been a shoemaker; but in a free city, like Athens, merit was the sole nobility. This person may be truly said to have been the son of his actions. Having signalized himself in

a naval combat, wherein he was only a private soldier, he was soon after employed with distinction, and honoured with a command. In a prosecution afterwards carried on against him, his accuser, who was one of the descendants of Harmodius, and made very great use of his ancestor's name, having reproached him with the baseness of his birth, "Yes," replied Iphicrates, "the nobility of my family begins in me : but that of yours ends in you."

In such a world as that we have left, all things are in perpetual change, rotation, and revolution; it is nature's process. As the summer and winter gradually succeed and encroach upon each other: or, as the sun dawns and arises from darkness, till he reaches the mid-day fervour of his culminating beam, and thence declines till he sets in utter darkness, even so mighty nations, as well as families, have their commencement, ascent, and summit, declension, decay, and period. The virtue of all nations and families begins in poverty, thence arises to industry, genius, honour, perhaps to conquests and empire; there's their zenith: but then comes on the load of ponderous wealth, that gradually weighs them down from this meridian to indulgence, sensuality, guilt, corruption, prostitution, slavery, perdition. Let us now, with the eye of philosophy, consider two men in the most contrasted state that the world can admit, suppose a king and a beggar. Here the king is more highly fed and more gaily clothed than the beggar; but if these are advantages deserving estimation, we behold both this luxury and lustre surpassed by the bee in the garden, and lily in the valley.

Further, whatever the native qualities of the king or beggar may be, independent of the said external or personal distinction, we may, however, be assured that an education in the midst of sensuality and deception, of the exhibition of temptations, and gratification of

lusts, of parasites and panders, obeisance and prostration, of corporal indulgence and mental imposition, can be no very good friend to the virtues. If we carry the comparison further than this, we find the body of the king to be as frail, as obnoxious to pains, disease, and uncleanness, even as naked, poor and perishable as that of the beggar. But if we take the eye of faith to see further than with that of philosophy, we behold their souls alike immortal, of equal dignity and extent. We see creatures resembling the Creator himself, breathed from his own spirit, formed in his own image, and ordained to his own beatitude and eternity. Here all distinctions fall and lose their respect, or an instant would do in the comparison of ages, as a molehill in comparison of yon boundless expanse. And here we find a beggar, whom the king is bound to reverence, as being the unquestioned heir of a king in comparison with whom all other kings are but as beggars. How utterly vile and contemptible is all dignity and dominion to such an heirship as this! An heirship hourly approaching, perhaps just at hand, when the magnificent ruins of man shall be rebuilt, when his weakness shall put on power, his corruption put on glory, and his mortal be wholly swallowed up of immortality!

When we consider the mutability to which the great are liable, the changes that are daily taking place among men, particularly those in power, and the examples of the ancients that are to be found in the annals of every country, should they not be more watchful of their actions and behaviour? Every man, every state, and every thing in the world, is a planet, whose spherical revolutions are some of longer, and some of shorter continuance, there is a perpetual ascending and descending of life, like the spokes of a chariot or coach wheel, what is uppermost the one time is down the next. Adonibezek, under whose table seventy kings, with their thumbs and great toes

cut off, gathered their meat, was shortly after served himself in the same manner. Artaxerxes Mnemon was reduced to that strait, that he was glad to get a drink of dirty water out of a stinking puddle. Alexander, the son of Perseus, king of Macedon, being carried away captive, together with his father, to the city of Rome, was reduced to that poverty and miserable want, that, prince as he was, he was forced to learn the art of a turner and joiner, whereby to get his living. Perseus, Alexander's father, a brave warrior, and one who was a terror to the Roman empire, yet at last being overcome, and taken by Æmilius, was led in triumph with his children into Rome, where, after four years' imprisonment he died. Pompey the Great, who had been three times consul of Rome, and had three times triumphed after his famous victories, and was exalted to that height of honour, that the world could afford no greater, yet being overcome by Cæsar in the Pharsalian plains, he was forced to fly into Egypt in a little fisher boat, where his head was cut off, and his body wanted a burial. Nero, who at one time wallowed in all manner of excess, was at length driven to that extreme want, and forsaken by his friends, that he laded water with his hand out of a dirty puddle to quench his thirst.

“And poor Eumenes of a potter's son,  
By fickle fortune's help a kingdom won;  
But she for him such diet did provide,  
That he of hunger shortly after died.”

Gillimer, king of the Vandals, in Africa, having lived in all manner of affluence and prosperity for many years, was at last in such want that he sent to a friend requesting him to send him a sponge, an harp, and a loaf of bread: a sponge to dry up his tears, an harp to solace him in his sorrows, and a loaf of bread to satisfy his hunger. Pithias pined away for lack of bread, who formerly was able to entertain and feast Xerxes and his whole army. Sir Edward de Sancto Mauro,



commonly called Seimour, being advanced by king Edward VI., was most powerful, honourable, and laden with titles, being duke of Somerset, earl of Hartford, viscount Beauchamp, baron Seimour, uncle to the king, governor of the king, protector of his realms, dominions, and subjects; lieutenant of all his forces by land and sea; lord high treasurer, and marshal of England; captain of the isles of Guernsey and Jersey, &c., yet for a small crime was deprived of all his titles, and his life also. Henry Holland, duke of Exeter and earl of Huntingdon, was driven to such want, that Commynes saith, that he saw him run on foot, bare legged, after the duke of Burgundy's train, begging his bread for God's sake. The duke of Buckingham, who had been a chief instrument of advancing Richard III. to the crown, and the chief man of power in the kingdom, falling into the displeasure of the king, and forced to hide himself at a servant's house, he was betrayed by him, and found disguised like a poor countryman, and digging in a grove. He was carried before the king, who caused him to lose his head without trial or judgment. Lysimachus gave up himself and his army into the hands of Bromochet, king of the Getes, for a little water, and thereby made himself of a great king a miserable captive. Esau sold his birthright for a mess of pottage. Valerian, the Roman emperor, after fifteen years' glorious reign, being overthrown in battle by Saphor, king of Persia, and taken prisoner, was carried away into captivity, and, by the command of cruel Saphor, had his eyes thrust out, and was held for a long time in miserable slavery, and when Saphor was to mount on horseback, he caused him to lie down on his hands and knees, making a footstool of him, and at last he caused him to be flayed, by which torment he ended his life. Bajazet, the first emperor of the Turks, having reigned victoriously ten years together, in a battle, which he



fought with Tamerlane, was taken prisoner, and put into an iron cage, and led about like a wild beast, to be a spectacle and object of scorn to all men for three years together, and that while was fed with scraps and crumbs that fell from the conqueror's table, so that at last, being tired out with misery, he dashed out his brains against the cage. Charles Caraffa was made cardinal by pope Paul IV., and his brother John was made duke of Paliau, and earl of Montone, so that they lived in great honour and wealth all that pope's days; but when, by the assistance of these men especially, Pius IV. was made pope, he took these two brothers, with others of their kindred, and imprisoned them in the castle of St. Angelo, where they endured three years' miserable captivity; and at last, by the command of the pope, cardinal Charles was strangled, and his brother John's head cut off, and their bodies thrown into the open streets of Rome, to be a gazing stock to the people. Henry IV., emperor of Germany, was at last reduced to such exigencies, that he had not wherewith to buy him bread, but was forced to come to the great church at Spires, which he himself had built, and there beg to be a chorister, that so he might get a small stipend to keep him from starving, but could not obtain it; which repulse caused him to speak to the standers by in the words of lamenting Job. "Have pity on me, O my friends, for the hand of God hath touched me." The weight of these miseries shortly after brought him to the grave, but he found none so humane as to put him in, for he lay five years unburied. The great king Henry IV. of France, was as remarkable an example of the unstableness of mundane affairs, and of the sandy foundation whereon the highest pomp and purposes of men are grounded, as almost any age can parallel, in the height of his glory, and in the midst of his nobles, was stabbed to the heart by one of the meanest of his subjects. Darius, who entituled himself

king of kings, and kinsmen to the gods, died miserably in a cart, covered with the stinking hides of beasts, after his mother, wife, and daughters had been made prisoners.

I could give you a great many more examples of the mutability of fortune in the lives of great men, but shall conclude with two or three.

Never was there a more notable example of the vanity and inconstancy of all earthly things, than in the life of the earl of Morton, anno. 1581, who was regent in Scotland in the minority of king James, abounding in wealth, honour, and a multitude of friends and followers; whereas not long after he was forsaken of all, and made the very scorn of all men; and being, by the malice of his adversaries, accused, condemned, and executed at Edinburgh, had his corpse left on the scaffold, from the hour of his execution to sun setting, covered with a beggarly cloak, every man fearing to show any kindness, or so much as to express a sign of sorrow. His corpse was afterwards carried by some base fellows to the common place of burial, and his head fixed on the tolbooth. Belisarius, a noble and famous general under the emperor Justinian, having with great success, fought many battles against the Persians, Goths and Vandals, in his old age, by the malice and cruelty of the empress had his eyes put out, and fell into such extreme want, that he was forced to beg by the highwayside; *date obolum Belisaria*, "Give a halfpenny to poor Belisarius, whom virtue raised, and envy hath thus made blind." You well remember how the great cardinal Wolsey fell down headlong from all his greatness; and also cardinal Richeleu's miserable end. Prince William was a conqueror adored while in life by almost all the English nation, yet his dead body was abandoned by all his nobles and followers; and by his meaner servants, he was robbed of armour, vessels,

apparel, and all princely furniture, while his naked corpse was left upon the floor, and his funeral wholly neglected till one Harluins, a poor country knight, undertook the carriage of his corpse from Caen, in Normandy, to St. Stephens' church, which this dead king had formerly founded. At his entrance into Caen, the convent of monks came forth to meet him, but at the same instant there happened a great fire, so that, as his corpse before, so was his hearse of all men forsaken, every one running to quench the fire; which done, his body being at length carried to the church, and the funeral sermon ended, and the stone coffin set into the earth in the chancel, as the body was ready to be laid therein, one Ascelinus Fitz-Arthur, stood up and forbade the burial, alleging that the very place was the floor of his father's house, which this dead duke violently took from him to build this church upon: therefore, said he, I challenge this ground, and in the name of God forbid that the body of this despoiler be covered in my earth: so that they were forced to compound with him for one hundred pounds; but when the body came to be laid in the tomb, it proved too little for it, so that being pressed, the belly, not boweled, brake and with intolerable stench so annoyed the bystanders, that all their gums and spices fuming in their censers could not relieve them, whereupon all with great amazement hasted away, leaving the monks only to shuffle up the burial, which they did in haste, and so got them to their cells. William Ruffus, king of England, as he was hunting in the new forest, was by an arrow shot in the breast, and died, whereupon most of his followers hasted away, and those few which remained, laid his body basely into a collier's cart, which being drawn with one silly lean beast, in a very foul and filthy way, the cart broke, where lay the spectacle of worldly glory, both pitifully gored, and filthily besmeared, till being

conveyed to Winchester, he was buried under a plain marble stone. Richard's III. body after the battle of Bosworth was found entirely naked, covered with blood and dirt, and being thrown across a horse, was conveyed to Leicester, and interred without the least ceremony. And, to this day, the vicissitudes of fortune are nowhere so striking as in despotic states. Princes of the blood royal in Persia are obliged to become schoolmasters; and this is the only method of subsistence left by Kouli Khan to several of his ministers. At Constantinople the great officers of the court are hourly liable to be disgraced; and the life of him, who there acts his part with the greatest success, is nothing but uncertainty, suspicion, and terror. Under the last dynasty in China, princes of the imperial blood were seen exercising the humble calling of porters, undistinguished from persons of the same class, excepting that they employed cords of yellow silk, a colour which none but the imperial family is permitted to wear. So much for worldly greatness!

Noblemen, in general, have much in their power, they may be called the stewards of heaven, ordained to give relief to those under them, and have not been so much favoured with the good things of this life. Many noblemen do honour to their country, while others disgrace the name and arms they bear. They are a means in the hands of Providence, of doing good, if they will; for the riches they possess are not given solely for their own use, but also for that of their dependents. Riches nor honours will not prolong life; being bound to no man, nor can they insure happiness to the possessor; for they often take wings to themselves and fly away like a morning cloud. When Cræsus, the rich king of Lydia, showed Solon all his riches and mountains of treasure, he asked the philosopher if he thought there was any man which he knew more happy than he was, i.e. Cræsus? "There is,"



said Solon, and named one Tellus, "a man of mean fortune, but content with it." And then he named two others, who having lived well, were now dead. Cræsus laughed: "and," said he, what state take you me to be in?" "I cannot tell," said Solon; "nor can we reasonably account that man happy who is tossed in the waves of this life, till he is arrived at the haven, seeing a tempest may come, that may overturn all." For there often happens a great slip between the cup and the lip. Cræsus made little of this at the time; but being overcome by Cyrus, bound, and laid upon a pile, to be burned alive! Cræsus cried out, "O Solon! Solon!" Cyrus admiring, caused him to be asked "what god or man it was he invoked in his extremity?" He replied, "that Solon came into his mind, who had wisely admonished him not to think himself happy before he came to his end." "I laughed," said he, "at that time; but now I approve and admire that saying." So did Cyrus also, who commanded Cræsus to be freed, and made him one of his friends. The caliph of Babylon being taken, together with his city, by Haalon the Tavatavian, was by him shut up in the midst of his infinite treasure, which he and his predecessors had with much care and pains scraped together, who bade him take and eat what he pleased of gold and silver, or precious stones; for said he, it is fit that so gainful a guest should be fed with the best, and therefore make no spare of any thing. The miserable catiff being so kept for many days, died of hunger in the midst of those things whereof he thought that he should never have had enough, and whereby he thought to have secured himself against any dearth or danger.

*King James.*—You have now given me a fair sample of the vanity of earthly greatness and grandeur, in the changes that have taken place in the lives of some of the greatest and most illustrious personages



the world ever saw ; although from what you have said, I should conclude, that people of wealth, of station, and power, are the least impassioned, and the most virtuous of all living: forasmuch as they are already in possession of what their inferiors so earnestly continue to thirst, and to chase, and to labour after. The great are above temptation; the world has nothing further to exhibit for their seduction: and in this light also, they are become the most respectable of all people, and consequently must be Gentlemen.

*Sir David.*—This was the case at the beginning, but it is now otherwise. In men of narrow minds, noble birth and riches are only productive of arrogance and cupidity. At Verona, a decayed nobleman of one of the first families of that city, performs the office of *cicerone* to strangers; and such noblemen who are known by the title of excellency, are to be seen in abundance at Naples, parading in the public places in old gold-laced waistcoats, and without stockings. In the mountains of Piedmont, in the county of Vizza, you will find the descendants of noble and illustrious houses reduced to the simple situation of farmers. It is not an uncommon thing in these places to hear a father say to his son, “sir knight, have you fed the pigs?” Could these, then, be free of seduction? or, in what respect are they entitled to the most sublime, venerable, and most honourable of all titles, that of Gentleman? I also say, that, neither finery of clothes, grandeur of equipage, title, wealth, superior airs, affectation of generosity, nor haughty and insolent behaviour, are the true constituents nor characteristics of a Gentleman: Something else is awanting, which I will explain to you at an after period; although, in the meantime, I must say, that though I despise that proud race of *mortals*, who by birth and fortune, think themselves beings privileged beyond the rest of their species, because they are exalted a little higher. God

formed them of the same clay, their ashes will not be distinguished in the bowels of the earth, nor will the worms pay any respect to their bodies. Yet those truths will not persuade any one to descend from the ladder on which he has mounted; and therefore many go with the stream, and bow their heads to him whom chance has placed above them.

*King James.*—What you have said just now does not apply equally to the nobility of Britain. They are the fruit of another garden. And by the laws of heraldry, a British nobleman is a Gentleman, although a gentleman is not a nobleman.

*Sir David.*—True: in law all noblemen are accounted, and ought to be Gentlemen, *i. e.* Gentlemen of honour, not according to the degrees of rank and precedence, but law and honour are often divided. Honour and all its concomitant auxiliaries are necessary to the formation of a Gentleman. I must however, admit on the one hand, there are many noblemen just now in Britain deserving and worthy of being called Gentlemen. Their daily actions are a source of virtuous deeds, which will hand down their names and memories to the latest posterity, and be revered and esteemed by children yet unborn; while, on the other hand, I must also allow, with sorrow, (if sorrow were here,) do I tell it, that there are a few to be found that would disgrace the meanest occupation or artisan in the land.

*King James.*—Sir David, you seem to strike at the root of all human greatness. Do you not remember that you were a knight yourself: and it should be those only who are *not great* themselves that should delight in railing at greatness, like the fox in the fable, curse the grapes for their sourness because he could not reach them himself. Montaigne says, “since we cannot attain to greatness, let’s have our revenge by railing at it.”

*Sir David.*—Sire, I do remember that I had the honour to be a knight; and you mistake me much if you think that I have, or ever had any aversion to the nobles of the land. No: I revere and esteem them, and ever will, if they are such as to deserve my love. Some of my progenitors, at no distant period, were ranked among the great ones of the earth, and called *lords*. My intention is only to sift the grain from the chaff, and to lay them in different garners—the one to be preserved as good seed in a fertile soil, to spring up and nourish the little ones of the earth—the other to be cast to the fire to be consumed and forgotten; for there are three kinds of nobility. The first *celestial*; the second *philosophical*; the third *political*. Before a man can become noble in the two first classes, he must be *good*; that is to say, he must be possessed of moral virtues, and be religious. In the third case, he may even excel in wickedness *Caligula*, *Nero*, *Macbeth*, and many others, who were ranked among the political class of nobility of their time.

“ Though to your TITLE there is HONOUR due,  
It is YOURSELF that makes me HONOUR YOU ! ”

I am perfectly aware of the sentiments of Montaigne, but what you have repeated of his just now, was only said in joke, not by way of derision, the sentiment not being his own.

“ What though NO GAUDY TITLES grace my birth ;  
Yet heav’n that made me honest, made me more  
Than even king did when he made a lord. ”

For,

“ Princes and lords may flourish, or may fade,  
A breath can make them, as a breath has made. ”

And Young says,—

“ The private path, the secret acts of men,  
If NOBLE, far the noblest of our lives ! ”

*King James.*—I forgive all that you have said, as I see it has arisen from the purest motives, and

not from hatred or ill will; and as you have expatiated pretty freely and honestly on the merits and titles of the first part of the laity, I mean the nobility; pray, go on with the second, as impartially, those called the gentry and commonalty.

*Sir David.*—With all my heart: and shall begin with *knights*. *Baronets*, although not the oldest title among knights, they are the first who claim precedence among the gentry; have sir prefixed to their christian, and baronet to their surname, and the only one that is hereditary.

This honour was first instituted in the year 1611, (some say 1614,) by king James VI. of Scotland, and I. of England, to raise money to maintain forces in the province of Ulster in Ireland. He limited at first the number to two hundred, which made many gentlemen anxious to purchase the title, whereby many thousand pounds were raised: but his successors increased the number. At first, to be qualified for it, one must be a gentleman born, of good reputation, and have an estate of £1000 per annum. He must pay to the exchequer as much as would maintain thirty foot soldiers three years at eightpence a-day, which amounts to near £1100 sterling: so that including the fees, the whole charge might be about £1200. At an after period, the order of knighthood became less respected: for many were forced into it whose estates and qualities were altogether unfit. Lavrey says, “The king had recourse to extraordinary levies to supply his necessities. The creation of a great number of knights was one project, and the subject of mirth and raillery in those times; for it seems as if knighthood was but of little use in a reign wherein all was quiet and peaceable.” The lord keeper Coventry, was one of the commissioners for imposing of this merry tax, which obliged the yeomen of England to pass over the heads of the esquires and gentlemen, and



commence knights; for we are told that his majesty's ministers levied money by fines and imprisonment upon all men of £40 per annum and upwards, who refused to take upon them the order of knighthood. Thus they were thrust into knighthood, or a jail, upon refusing to pay the unjust romantic imposition, which turned industry into errantry. And, so little was this arbitrary buckling of honours on folk's back, esteemed in the days of admiral Payne, that, when one told him he was to be knighted, exclaimed, with affected indignation, "No, no, by G—, not without a court martial!" There are so many different orders of knighthood at present in the world, that it would be too tedious to mention them all. I shall therefore, for brevity's sake, only mention a few of the most particular, then give you some account of the origin and rise of knighthood, then leave you to judge how far a knight is entitled to the appellation of Gentleman.

In Scotland, the most ancient, and most honourable, is the order of *St. Andrew*, or the *Thistle*. It is called the most noble order of the Thistle, being founded by Achaius the sixty-fifth king of Scotland, after a signal victory obtained over the Saxons, anno. 819, and dedicated to St. Andrew, the patron, or tutelar saint of Scotland. I need not put you in mind that, in your reign, it shone forth in its greatest splendour. You who were one of the most magnificent princes, are not, however, perhaps aware that, for all the attention you paid it in causing the collar of the order to be composed of two ancient badges or symbols of the Scots and Picts, (the thistle and sprigs of rue,) that, at the time of the reformation it fell into disuse, and was scarcely used by the knights then; being so very zealous for the reformed religion, that they left their order where they laid down their popery, and it was never after re-assumed till the reign of



James VII. who, for the better regulating of the order in all its proceedings, signed a body of statutes, and appointed the knights' brethren to wear the image of St. Andrew upon a blue watered tabby ribbon; and likewise named the royal chapel, or Abbey church of Holyrood House to be the chapel of the order. Queen Anne, to distinguish the order from that of the Garter, in 1703, caused to change the ribbon from blue to green.

The next order, which is accounted the most ancient in Europe is that of the *Garter*, instituted in 1350 by Edward III. and also called the order of *St. George*. It is called the order of the Garter, because this was the only part of the whole habit of the order worn at first, as a tie of affection and love for one another. And that none might believe that the sovereign had any other design but what was just and honourable, this motto was ordered to be wrought on the Garter, "*Honi soit qui mal y pense*," "Evil be to him that evil thinks." The same was put in French, because the king being then possessed of a great part of France, the French tongue was very familiar with the court of England. This honourable society consists of the sovereign, the king or queen of Great Britain, and twenty-five companions, called knights of the Garter. The chapter ought to be held every year on the 23d of April, (being St. George's day, the patron of England) in the chapel of the castle of Windsor, since it was built by king Edward III. for that purpose. The nomination of the knights appertains solely to his majesty. The fees of honour paid at the time of creation and installation amount to the fixed sum of eight hundred guineas. It is said that king Charles II. established it so, for ever.

The knights of the *Bath* are so called from their bathing, used before they were created. Henry IV. (some say Richard II.) was the founder of this order

in 1399, when to grace his coronation, he made forty-six of these knights. They wear a scarlet ribbon belt-wise. The fees of honour paid by the knights of this order, amount to the fixed sum of one thousand guineas.

Knight Batchelors are the most common, and therefore the least esteemed: whereas formerly this honour was bestowed only upon swordsmen for their military service, or upon noblemen's sons. Then they were knighted, being girt with a sword, and having gilt spurs put on. The method of making these knights is much altered from what it was formerly. The king bids the gentleman, (calling him by his name as a gentleman) to kneel down, upon which he lightly touches his left shoulder with a naked sword, then bids him rise up by the title of *sir* prefixed to his christian name. In the thirteenth century, not only the king but the earls also conferred knighthood. The earl of Gloucester having proclaimed a tournament, knighted his brother William; and Simon de Montefort, earl of Leicester, conferred the same honour upon Gilbert de Clare.

The chief orders of knighthood in the different countries at present are:—In France, that of the Holy Ghost—in Spain and Germany, that of the Golden Fleece—in Portugal, Santa Crusada—in Denmark, St. Mary, or the Elephant—in Poland, the White Eagle—in Tuscany, St. Stephen—in Mantua, the blood of Christ—in Savoy, Anunciada—in Italy, St. Mary, Peter, Paul—in Holland, St. James—in Venice, St. Mark—in Hungary, the Dragon—in Sweden, Brician, Seraphim, &c.

*King James.*—You have now explained to me the principal orders of knighthood, both in this and other countries; I would feel obliged by your giving me the origin and rise of these orders; for it seems to me, as if they had begun in some honourable action;

consequently, something commemorative of the deed must be known to you, which, when I have once heard, I will be the better able to judge whether or not, a true knight can be a true Gentleman.

*Sir David.*—The original of all titles is knighthood, which began in virtue and honour. The meritorious person was invested with a title or appellation of excellence, as a suitable reward for his dignified virtue. The Romans held honour and virtue in that esteem, that they deified and dedicated temples to them: they made them so contiguous in their situation, that there was no other passage to that of honour, but through the temple of virtue, mystically admonishing, that honour was not to be attained by any other way. When the order of knighthood was first instituted, it is in vain to say: for the French make St. Michael the *premier chevalier*. This, however, I presume, you will not be inclined to believe: nor that it began with the Trojans and Greeks; although it is said that Hector, Troilus, Æneas, Agamemnon, &c. were knights of great renown.

More difficulties are in tracing and fixing the period of the origin of chivalry, or knighthood, than at first would be supposed. An institution so singular and striking which stood forth amongst ignorance, rudeness, and barbarism, distinguished for its refinement and elegance; and which forms the subject, in a greater or less degree, of almost every writer, during the period at which it flourished, it might have been naturally imagined, would have been described, and therefore have been detected in its infancy. This, however, is not the case. Almost every distinguishing feature of it may indeed be found in the manners and institutions of different nations, and at very early periods. In the beginning of the eleventh century, the rudiments of the laws of chivalry may be found in decisions of the famous council of Clermont. About

the year 1025, several prelates, and particularly the archbishop of Bourges, drew up a set of laws for the maintenance of order, and the protection of the weak; which were afterwards submitted to, and confirmed by, the council of Clermont. These laws every person of noble birth, when he had attained the age of twelve years, was obliged to submit himself to, by swearing to their observance before the bishop of the diocese. By the oath which he then took, he bound himself to defend and protect the oppressed, the widows and orphans; to take under his especial care married and unmarried women of noble birth; and to use his utmost endeavours to render travelling safe, and to destroy tyranny.

The first order of knighthood in Christendom was religious, and called the *Hospitalers of St. John of Jerusalem*, and is indisputably the oldest and most famous equestrian confraternity that ever existed since the establishment of christianity. It has served as the model from which every other order has been copied. And its reputation has been diffused throughout the whole world. Dr. Clark says, "They had in several parts of Christendom 20,000 members; in England the lord prior of the order was accounted the prime baron in the realm. In the year 1100, Jordan Brizet, a rich and religious man, built them a house near West Smithfield, called St. John of Jerusalem; and from their great austerity of living, they obtained vast possessions in England; before what belonged to the Templars was settled upon them. In Warwickshire they had lands in Grafton, Chesterton, Preston, Bagot, Whitmarsh, Newbold, Pacie, Bilney, Ricton, Dunsmore, Halford, Anstie, and other places; by the gift of sundry persons."

The knights Hospitalers were the first who got leave from the caliph of Egypt to build a monastery in Jerusalem, which they dedicated to the Virgin

Mary: the first abbot and monks of this convent were sent thither from Amalphia in Italy. The same Amalphitans built also at Jerusalem a nunnery for such women as came on pilgrimage thither. The first abbottess hereof was Saint Agnes, a noble matron; these monks of Jerusalem, for the greater ease of poor pilgrims, built an hospital to receive them in, and withal a chapel or oratory to the honour of St. John the Baptist; or as some think to John Elcemosynarius, so called from his bounteous alms to the poor; he in the time of Phocas was patriarch of Alexandria; this hospital was maintained by the Amalphitans. The Hospitalers, anno. 1099, when Jerusalem was taken by the Christians, began to grow rich, potent, and in great esteem, both with king Godfrid, and his successor Baldwin; their order was confirmed by pope Honorius II. so having obtained much wealth, they bound themselves by vows to be hospitable to all the Latin pilgrims, and to defend with their arms christianity against all infidelity. And those who engaged in the expedition of the christians against the infidels were called Crusaders, and had a red cross on the right shoulder of their clothes, and bore the same badge in their standards, and hence called the Red-Cross knights. Some also went armed, having a belt with a white cross; over which they wore a black cloak with a white cross: many of them in time of peace wear a black cross; but in time of war a red one; they have a master over them, whom they choose themselves. Their first master was Gerard; the next Raymundus de Podio, a Florintine, chosen in the year 1103. In every province they have also a prior. Every one that enters into their order voweth to God, the Virgin Mary, and St. John the Baptist, obedience, poverty, and chastity; they are tied three times yearly, viz. at Christmas, Easter, and Whitsuntide, to receive the Eucharist: they must not use merchan-



dizing, nor be usurers, nor make wills, or make any their heirs, or alienate anything without consent of their masters: none born of Infidels, Jews, Saracens, Arabians, and Turks, must be admitted into this order; nor murderers, nor married men, nor bastards, except they be of earls or princes; they must have special care of strangers, and of the sick to lodge them; they must admit only such as are sound and strong of body, nobly descended, and at least eighteen years old. They are distinguished into three ranks, viz. priests, or chaplains. Second, serving men. Third, knights: these last must be of noble extraction. When christian princes fall at variance, these knights must side with neither, but stand neutrals, and endeavour to reconcile them. Pope Adrian IV. exempted them from paying of tithes to the patriarch of Jerusalem, who claimed them as his due. Pope Alexander III. for their brave exploits against the infidels, exempted them also from tithes, and the jurisdiction of bishops. At length, about the year 1299, when the western princes by reason of their domestic wars, could afford these knights no help, they were forced by the governor of Damascus, called Capcapus, to quit all their castles, lands, and garrisons they had in Syria, and totally abandon that country in the year 1300, after almost three hundred years' possession; and so having got a fleet of ships, they invaded and took the Isle of Rhodes from the Turks, anno. 1308, and possessed it against all opposition two hundred and fourteen years. From this they were called the knights of Rhodes; and had eight several families in eight provinces of Europe, viz., Gillia, Avernia, Francia, Italy, Arragon, Britain, Germany, and Castile. Each of these provinces had a prior, these priors chose the great master; they have also their marshal, hospitaler, bailie, treasurer, and chancellor. These send out of their provinces to the great master

young men nobly born, who give them their oath to be chaste, poor, and obedient, and to promote the welfare of Christendom against the infidels; and so he is admitted knight of the order. Here they stay five years, and have fifty ducats yearly pension for their service; then they are sent home into their country, and by the great master are set over some house. If in the election of the great master there be equal suffrages, one chief knight is chosen for umpire, who by his suffrage ends the contraversy. The great master in spiritualities is only subject to the pope; in his temporalities to secular princes. After these knights had possessed Rhodes two hundred and twelve years, and had endured a siege of six months for want of help from the western princes, were forced to deliver up the island to the Turks, anno. 1523. From thence they sailed to Candy, where they were entertained a while by the Venetians; at last they resolved to seat their great master in Nicea, a town under Charles, duke of Savoy, upon the Ligustich sea, in a province between Marseilles and Genoa, being a fit place to desery and suppress pirates. But when Buda in Hungary was taken by the Turks, fearing least Solyman would assault Italy, they fortified Nicea, and from thence removed to Syracuse in Sicily, when these with the kingdom of Naples belonged to Charles the emperor; there they stoutly defended the christian coasts from Turks and pirates; but Charles the emperor perceiving they might do more good if they were seated in Malta, gives them that island, which they accepted, anno. 1529, promising to defend Tripolis, to suppress the pirates, and to acknowledge the kings of Spain and both Sicilies for their protectors, to whom every year they should present a falcon. This island they stoutly defended against Solyman for five months, anno. 1565, who was forced to leave it. The great master's revenue is ten thousand ducats yearly,

besides some thousands of crowns out of the common treasury, and the tenth of all goods taken at sea. They have for the most part six gallies, every one being able to contain five hundred men, and sixteen great cannon. This celebrated order of the knights of Jerusalem; or, as it is now called the knights of Malta, had its rise about the year 1048 of the christian era.

About the year of Christ 1123, not long after the institution of the Hospitalers, Hugo de Paginis, and Gaufrid de S. Aldermaro, with seven other prime men, vowed to secure the highways, and to defend from robbers all pilgrims that came to visit the holy sepulchre. And because these had no habitation, Baldwin, king of Jerusalem, assigned them a place in his own palace near the temple to dwell in; whence they were called *Templarii*: they lived after the manner of the Canon Regulars, possessing nothing in propriety, but were sustained by the bounty of the patriarch, and christian pilgrims. Thus they continued nine years, till the year 1122, then did Honorius II. bishop of Rome, with the patriarchs, erect them into an order, assigning a white cloak to be worn by them; afterward pope Eugenius added a red cross. These in few years by their valour and care of pilgrims, grew mighty, numerous, and rich; so that sometimes in public meetings, three hundred knights have been together, besides infinite numbers of brothers; they had about nine thousand manors in Christendom. I have been informed that the lands of Mary Culter, belonging to William Gordon, Esq. on Dee side, Aberdeenshire, once belonged to them, and that part of them lived in the house, which is still in excellent repair and condition: whereas the Hospitalers had but nineteen. They had the same rule prescribed them that other monks had, viz., obedience, poverty, chastity, gravity, piety, charity, patience, vigilance, fortitude, devotion, and such like virtues. When any of

them were taken prisoners by the infidels, they were to be redeemed only with a girdle and knife. They were exempted from the bishop's jurisdiction by pope Calixtus II. in the council of Rhemes, anno. 1119, and from tithes by pope Alexander III. It was excommunication to lay violent hands on any Templar. At last this order with their pride and luxury became so odious, that having continued two hundred years, they were utterly rooted out of France by king Philip the Fair, and likewise out of other kingdoms by the instigation of pope Clement V. In France they were put to death, and their estates confiscated to the pope and king. But in Germany their lives were spared, and their estates bestowed on the Hospitalers, and the Teutonic knights of St. Mary.

The Teutonic were a mixed order of the Hospitalers and Templars, for they both used hospitality to pilgrims, and defended them in the highways from robbers. They were called Teutonic from their country, for they were Germans that undertook this order, who, living in Jerusalem, bestowed all their wealth on the maintenance of pilgrims, and, by the Patriarch's leave, assigned to them our lady's chapel; from this chapel of St. Mary, they were named Mariani. The chief promoters of this order were the Lubikers and Bremers, with Adolphus, earl of Holstein, who, with a fleet of ships, assisted the christians, besieging Ptolemais, and provided tents, with all necessaries for the sick and maimed soldiers. This order was created before Acona, or Ptolemais, by the king of Jerusalem, the Patriarch, divers archbishops, bishops, and princes of Germany then present, and was confirmed by the emperor, Henry VI., and pope Calenstine III., who assigned them a white cloak with a black cross; and added a white target with a black cross also; and gave them leave to wear their beards, and granted indulgencies, with other acts of grace, to those that should



undertake or promote the order; they had power to bestow knighthood on such as deserved, and are enjoined to follow the rule of St. Austin; but none must be admitted into this order except he be a Teutonic born, and nobly descended. Their charge was to be ready on all occasions to oppose the enemies of the cross; and are tied to say two hundred paternosters, creeds, and ave maries in twenty-four hours. When the Holy Land was lost, the knights came into Germany, on whom the pope and emperor, Frederick II., anno 1226, bestowed the country of Prussia, conditionally that they subdue the infidels there; which they did in the space of fifty-three years, and so got the full possession thereof. Upon the river Vistula, where they had raised a fort against the enemy, they built their chief city, and called it Marlenburgh; they set up three great masters, the one in Germany, the second in Livonia, and the third in Prussia; this was over the other two. They aided the Polonians against the Lituaniens, much of whose country they subdued; which caused great wars between these Teutonics and the Polonians, after that Poland and Lituania were united under one prince. The knights are thus installed. The Commendator places him that is to be knighted in the midst of the knights, then asketh every one of them if they find any exception against him, either for his body, mind, or parentage; the same is demanded of the party to be knighted, and withal if he be skilful in any useful art, if in debt, married, or if he have any bodily infirmity: if he have he must not enter into that order; then he is commanded to kneel, and by laying his hand on the gospel, and rule of the order, to vow and promise obedience, chastity, poverty, care of the sick, and perpetual war with the infidels; which done, the Commendator promiseth to him sufficient bread and water, and coarse cloth for his life-time; then he riseth, and having kissed the



master, and each one of his brothers, he sitteth down in the place appointed for him. Then the Master, or Commendator, exhorts the brothers to observe this rule carefully: after this he is inaugurated, his kindred attend on him to church with a torch burning before him, in which are fastened thirty pieces of silver and a gold ring. Then he kneels before the altar, and riseth again behind the offertory, and so are delivered to him a sword, target, spurs, and a cloak, which were all consecrated before; the Commendator draweth his sword, with which he is girt, and with it strikes his target twice, saying, Knighthood is better than service; and with the same sword striking him on the back, saith, "Take this blow particularly, but no more hereafter;" then, the responsory being sung, the rest of the day is spent in feasting and drinking.

The order of St. Lazarus was instituted about the year of Christ, 1119, and, being almost extinct, was renewed by pope Pius IV. They wear a dark coloured garment, with a red cross before their breast.

The knights of St. James, in Spain, were instituted in 1170, under pope Alexander III., who confirmed this order, and were to follow St. Austin's rule. Their first master was Peter Ferdinand, whose yearly revenue was one hundred and fifty thousand crowns. In peace and war they were to wear a purple cross before their breast, resembling the hilt of a two-handed sword, called *Spatha*.

There are a few others of minor importance, but, for brevity's sake, for the present I shall pass them by; those I have already mentioned being the principal of the religious orders of knighthood, instituted in the Holy Land for the protection of pilgrims.

The next order of knighthood of which I shall explain presently, is military, and was called *Bavents*, or *Bannerets*, being created by the king under the royal standard or banner, for life only, and seldom or

never conferred but upon persons of extraordinary merit, many of whom were able, by their arms and numerous vassals, to raise, command, and lead gallantly a company of soldiers to field in time of war, under their own particular banners of their arms; and very many of the predecessors of the old families in Scotland have been advanced to this truly honourable degree of knighthood, on the consideration of their courage and valorous exploits in times of war and battles; so that Scotland of old, having produced so many of these gallant heroes, that it would take me too long to enumerate all their names and heroic deeds: sir Robert de Bruce, sir William Wallace, sir John de Graham, and many hundreds more, being all advanced to this military order of knighthood on account of their valour, and the same being but only a temporary dignity, deserved it; and the son could not succeed the father in this dignity, till he also had performed some valorous action to merit the same, in order to fit him for being a leader of a company of men of war.

Sir George Mackenzie, in his precedency, p. 55, says, "That he finds of old a bannerent, (or ban-rent), has been with us a title higher than a baron, for, by act 102, parliament 7th, James I., anno 1427, barons may choose their own commissioners, but bishops, dukes, earls, lords, and ban-rents, are to be summoned to parliament by the king's special precept; and it is probable, (continues he) that these ban-rents were knights of extraordinary reputation, who were allowed to raise a company of men under their own banners; but now it is commonly taken for such as are knighted by the king or prince under the royal standard in time of war."

The origin of this order, like every thing uncertain, has given rise to much controversy among antiquarians. Some contend that this dignity first originated in France, while others assign that honour to Brittany,

and others to England. Those who are of the last opinion, trace the order of bannerets to Conan, lieutenant of Maximus, who commanded the Roman forces in England, under the reign of Gratian. Revolting from his government, say they, he portioned out England into forty cantons, over which he appointed forty knights, with power to assemble, when necessary, under their own banners, as many fighting men as they could muster in their several districts. Without pretending to decide as to the origin of the order, I can say, with sufficient certainty, when it expired in Britain; for the last knight-banneret was sir John Smith, who was invested with that dignity by Charles I. after the battle of Edgehill, as a reward for his bravery in rescuing the royal standard from the rebels.

In France the title of banneret is different from what it was in Britain. They were gentlemen of great estates, privileged to carry colours in the king's army: he was a banneret that could raise a troop of gentlemen, his own vassals, and could maintain them at his charge. There were also esquire bannerets, who had a freehold with privilege of a banner; but they wore white spurs, to distinguish them from the others that wore gilt spurs. This title at the beginning was personal, and he that had it, held it by his valour and merit; but it became hereditary afterward, and descended to those that held the banneret's estate.

When it was the fashion to disunite territory from honours, titles came into use. Hence, the late appearance of mere titles of nobility in all the kingdoms of Europe. In Scotland, the dignity of duke was much posterior to those of earl and baron. It does not seem to have been known till the times of Robert III. And the titles of marquis and viscount were not in existence till the days of James VI. Knight-hood, as an honour in connection with arms and with land, was, I conceive, of high antiquity in Scotland, as

well as in other nations; though it is difficult to find any traces of it, before the age of Malcolm III. The oath administered to knights in Scotland, has been preserved with more care than the other circumstances which relate to this order; and it illustrates the spirit and gallantry which took their rise from chivalry. As it will illustrate the order and nature of knight-hood more than I could otherwise do in the same length of time, I shall repeat it to you, and is as follows:—

THE OATH OF A KNIGHT.

I.—I shall fortify and defend the true holy catholic and christian religion, presently professed, at all my power.

II.—I shall be loyal and true to my sovereign lord the king his majesty, and do honour and reverence to all orders of chivalry, and to the noble office of arms.

III.—I shall fortify and defend justice to the uttermost of my power, but fued or favour.

IV.—I shall never fly from the king's majesty, my lord and master, or his lieutenant in time of battle, or medley with dishonour.

V.—I shall defend my native country from all aliens and strangers at all my power.

VI.—I shall maintain and defend the honest a-does and quarrels of all ladies of honour, widows, orphans, and maids of good fame.

VII.—I shall do diligence wherever I hear tell there are any traitors, murtherers, rovers, and masterful thieves and outlaws, that suppress the poor, to bring them to the law at all my power.

VIII.—I shall maintain and defend the noble and gallant state of chivalry with horses, harnesses, and other knightly apparel, to my power.

IX.—I shall be diligent to enquire, and seek to have knowledge of all articles and points touching, or concerning my duty, in the book of chivalry.



X.—All and sundry the premisses I oblige me to keep and fulfil. So help me God; by my one hand, and by God himself.

Every true and loyal knight was also expected to have the door of his castle constantly open: if it were found shut, his character for hospitality and therefore for true knighthood, was stained. As soon as a knight entered the castle of another, he considered himself, and he was treated, as if he were at home; every thing that could minister to his comfort and luxury was at his command. So much a part of the regular domestic economy was the reception and entertainment of strangers, that, let their number be ever so great, and their coming be ever so sudden and unexpected, they found every thing prepared for them. Were I to enter minutely into the labyrinth of chivalry, knight-errantry, and all its Quixotism, as it is trumpeted through the many writers of fiction and romance, both in Scotland and other countries, I know not when I might finish my history. My design is not to give a finished narration of the beginning and end of knighthood in all its varied parts, but point out for your consideration a few of the leading principles, by which the different knights are actuated in their progress through life, and how far they are justly worthy of the highly revered name and character of Gentlemen.

I shall, therefore, conclude this part of our conversation with an anecdote, which took place some time ago, relating to the ceremonies used in conferring the order of knighthood.

Hugh of Tiberias, lord of Galilee, with many other knights, had the misfortune to be taken prisoners by Saladin, sultan of Egypt, after performing amazing feats of valour. The sultan, who was no stranger to the character of the unfortunate Hugh, was greatly pleased with having him in his power, and told him, unless he agreed to pay a large ransom, he must



instantly prepare for death. The knight replied, that he would readily pay the ransom, if it did not exceed his abilities—and desired to know what sum he demanded. Saladin told him, that nothing less than an hundred thousand bysants of gold would be sufficient to purchase his liberty. “Alas, sir!” answered Hugh, “you demand more than all the value of my estates.” “Be not discouraged,” replied the sultan; “it will not be difficult for you to acquire the sum demanded. You are remarkable for courage and intrepidity, and have often distinguished yourself by the most glorious actions; and can it then be supposed that there is a single knight who will refuse to contribute towards the ransom of so brave a warrior? I will permit you to return to the christian army, provided you will promise either to pay the ransom at the end of two years, or deliver yourself up a prisoner.” Hugh readily accepted the offer, and prepared for his departure; but in a few minutes the sultan returned, took him by the hand, led him into his own apartment, and thus addressed his prisoner. “I conjure you, by the religion which you profess, to reveal to me a secret which I have long desired to know. The christian knights have long rendered themselves famous all over the world: what ceremonies are used at their taking the order, and by what means can I obtain it?” “Sir,” replied Hugh, “the sacred order of knighthood would be ill bestowed on you; for, according to our law, you are destitute of grace, and an enemy to the true religion. Would it not be considered as an egregious piece of folly if I should adorn a dunghill with flowers, which, after all my care, would still retain its filthy savour? In like manner I should commit the grossest error by decking you in the robes of the christian order. I dare not undertake it.” “You have nothing to fear,” replied the sultan; “you are my prisoner, and, as such, are bound to execute whatever I command. It is my

pleasure that you immediately perform the ceremony; nor will I admit of an excuse." Hugh, finding it in vain to contend, began to instruct him in the several ceremonies. He first caused the sultan's beard to be trimmed, as becomes a new knight, and then led him to the bath. Saladin enquired the meaning of these several forms; to which Hugh answered, "As the tender babe, after being washed in the waters of baptism, is freed from all pollution; so you, sir, are to come from this bath free from all baseness, and filled with courtesy. You are to bathe yourself in the waters of humility, gentleness, and benevolence, and endeavour to render yourself beloved by all the world." Saladin, pleased with the explanation, cried out, "This, by the great Allah! is a noble beginning." Hugh now took him from the bath, and placed him on a rich and soft bed, saying, "This bed intimates, that by the achievements of knighthood we are to purchase the bed of true rest in the mansions of eternity." When the sultan had lain some time on the bed, Hugh bade him arise, and put on him a garment of fine linen; and then arrayed him in a scarlet robe. Saladin, with some wonder, asked the meaning of these different pieces of apparel; to which Hugh answered, "The first indicates, that a knight ought to be particularly careful to keep himself free from every vice, spotless like a linen garment from the whitter's fields; and the second, that he thinks nothing too great, nor too hard, if it tends to promote the honour of the Almighty, and the service of religion." Saladin, struck with the propriety of the remark, answered, "This is truly singular, and gives me infinite delight." The knight then put on the feet of Saladin a pair of dark brown shoes, saying, "Let this earthly colour remind you continually of death, and the subterraneous mansion to which you must shortly retire, and from which you cannot return. The thought of this should teach you humility and

modesty; a proud knight being a scandal to the order, and a reproach to human nature." He then girded the sultan with a white sash, adding, "This intimates, that you are carefully to preserve an unspotted purity, and despise luxury of every kind. A true knight should be irreproachable in his conduct, and intrepid in every action that has a tendency to promote the cause of virtue." Hugh next put on the feet of Saladin a pair of gilt spurs, saying, "These spurs, which are intended to augment the fury and swiftness of the horse, denote, that with the speed of the rapid courser, you shall fly to the assistance of every person in distress, and lay prostrate before you those who trample on the sacred laws of justice of every knight who desires to obey the precepts, and supports the dignity of his order." Hugh then girded on the sword, adding, "This weapon is to defend you from the assaults of your enemies, and punish the champions of vice and immortality. Its two edges intimate, that the two motives which regulate a knight's conduct, are uprightness and loyalty: the former animates him to assist the weak, when oppressed by the weighty hand of flagitious tyranny; and the latter, to defend his country against all the attempts of its perfidious enemies." Hence the knight made a pause; and, the sultan asking if anything was wanting to complete the ceremony, Hugh answered, "There is still one particular remaining, which cannot now be performed; I mean the kiss of peace, given in remembrance of him for whose sake the order was established. This must be omitted, as I am now your prisoner." Highly pleased with the ceremony, and its emblematical intention, Saladin arose, and, in the robes of knighthood, led Hugh into the divan, where fifty emirs were assembled, and, after causing him to sit down, recommended him to their liberality as an unfortunate warrior. Nor was this commendation in vain: they collected for the prisoner

thirteen thousand bysants of gold above what the sultan demanded for his ransom. An instance of generosity so remarkable astonished the knight, and convinced him (which was no easy task in those times) "that even infidels may be capable of good works." He received their liberality with gratitude, and employed it in ransoming a great number of christian captives. Saladin also released gratuitously ten knights to accompany Hugh, who, loaded with honours and presents, departed from the tents of that royal commander, whose valour subdued all the kingdoms of the east.

The objects, therefore, of the institution of knight-hood and chivalry, were to check the insolence of overgrown oppressors, to vindicate the helpless, especially females, and to redress grievances. Knighthood was esteemed more honourable than royalty itself; and monarchs were even known to receive it from the hands of private gentlemen. As valour, gallantry, and religion, equally entered into the character of a *true knight*, it is believed that the spirit of chivalry had a great share in refining the manners of the European nations, during the twelfth, and the three following centuries. The combatants fighting more for glory than for revenge, or interest, became eminent for magnanimity and heroism. The heroes who had signalized themselves in the crusades, anxious to acquire fame at home, entered into the bonds of chivalry, for redressing wrongs, and protecting widows and orphans. Female beauty—which makes the deepest impression on the benevolent—came to be the capital object of their protection: every ceremony regarding Tournaments, was contrived to honour the ladies. Accordingly it belonged to them to inspect the arms of the combatants, and to distribute the rewards. In 1414, John, Duke de Bourbonnois, caused it to be proclaimed that he intended an expedition to England, with



sixteen knights, in order to combat an equal number of English knights,—for glorifying the angel he worshipped. Instances of this kind, without number, stand upon record. James IV. of Scotland, in all Tournaments, professed himself the knight of Anne, queen of France. She afterwards summoned him to prove himself her true and valorous champion by taking the field in her defence, against Henry VIII. of England; and, accordingly, James declared war against his brother-in-law.

When many a knight and baron bold,  
Renown'd for hardie deedes;  
Whose names fame's ample list enrolled,  
Opposed their steedes to steedes.

The court of chivalry, or marshal's court, the judges of which were the lord high constable and earl marshal, formed part of the *aula regis*, established by William the conqueror. To their decision were referred all matters of honour and arms: and when Edward I. new modelled our judicial polity, the same officers were appointed to preside over the court of chivalry, with jurisdiction to try matters of arms and war, such as the bearings of coat-armour, the right of place and precedence: but they could only give reparation to the party injured in point of honour, and not by an award of damages. As to matters of war, they had the marshalling of the king's army, and kept a list of the officers and soldiers of which it was composed. Preparatory to a war, they were charged with drawing up rules and orders for the due observance of discipline; and the offences and miscarriages of soldiers were subject to their trial and judgement.

*King James* —Most nobly spoken, sir David; I glory in the honour of a knight. Surely no one could withhold a meed of praise from men so deservedly entitled to it, as in all ages, and in all countries, have been the patrons and protectors of religion, the widows



and orphans, and the poor and oppressed. Are they not Gentlemen?

*Sir David.*—Before I answer this question, permit me to say, that, as it is not always all gold which shines, neither are they all *Gentlemen* who have been knighted, and taken the oath of such: for it would be as much a misnomer to say that all knights were Gentlemen, as to say that all knights were kings. Are you not aware that hundreds of men have made, and are making, themselves infamous by their associating with, and binding themselves to the performance of things utterly beyond their reach? How often, (while in life) have we seen and heard of men uniting with, and becoming members of, learned associations, &c., while they themselves cared no more for the advantages derived from such institutions than children: nor could they appreciate their merits, if alone. It is not an uncommon thing for many to pretend to be patrons and encouragers of literary pursuits, and for that purpose get their names enrolled along with the generous, the liberal, and benevolent gentlemen on the books of the institution; while, at the same time, were they called upon privately to open their purses, for the purpose of aiding or assisting real merit, they would find some way or another of excusing themselves from the loosing of the strings, although, in public, they wish to rank first on the head of the list. A name is all they want, and they too often obtain the object of their base desires at the expense of the truly meritorious. Few act up to the profession they make.\*

\* The patronage of some men are not to be coveted. I mean those vain, hypocritical, and would-be gentlemen, who wish the world to look upon them as religious, philanthropic, generous, and patriotic, by adhibiting their names to every public paper as donors, worthy of being emblazoned abroad for their benevolence, &c. Such men I have known to treat with cold contempt, and insolent inhumanity, the man of genius struggling with the world in secret, when applied to for aid and assistance to relieve his pressing wants, and prolong his miserable existence; but, when death

*King James.*—You are right, sir David, I did not think of the fallacy of man. His duplicity is past my comprehension. I find I must yield to your greater experience, and better discernment. Do go on with the next class of men, and shew me their merits and demerits, that I may form an opinion of their claim to that of Gentlemen.

*Sir David.*—Those next to knights are esquires, a title which has been very profusely bandied about of late, and sadly abused by all classes of the common laity. *Esquire* is now as common among operative tradesmen and mechanics, as *Master* was when you swayed the Scottish sceptre. Not that I blame them altogether for arrogating to themselves this pompous title, but through real ignorance do they assume it, and bestow it one upon another; which, while I shew you how far they may be Gentlemen, I shall explain.

The late lord Barrington was one day asked by a German, "Pray, my lord, what is the title of esquire in England?" Why, sir, replied his lordship, I cannot exactly tell you, as you have no equivalent for it in Germany; but an English esquire is considerably above a German baron, and something below a German prince." Esquire is a word derived from the French *Escuyer*, and the Latin *Scutifer*, or *Scutanus*; the root of all the terms being the Greek, σκῦτος, a shield. The rank of esquire was at first officary, but now it is merely honorary, and belongs to the younger sons of earls, viscounts, and barons; and the eldest sons of the younger sons of peers and knights, and their eldest

put a period to his weary pilgrimage, would be the first in the field in contributing liberally IN PUBLIC for a monument to the memory of the very man they starved to death IN PRIVATE. I have also known a base and unprincipled petty-fogging lawyer plunder an honest, worthy, and industrious family of their ALL on one day, and on the next I have seen his name in the public prints as a subscriber to a charitable fund, and religious institution. Such deception is too often practised by many. To rob Peter to pay Paul is common; but the day will come!

sons for ever. There are also esquires created by the king, by putting about their necks a collar of S.S.S.S., and bestowing upon them a pair of silver spurs. And, at the king's court, there were formerly two considerable officers, called esquires of the body. Those that are in public offices, or in any eminent station, such as justices of the peace, chief magistrates, counsellors at law, serjeants of the several offices of the king's court, and other noted officers, are also reputed esquires. Even among the Britains, according to Tacitus, the office of esquire, or armour-bearer, was known; for he says that Cartismandica, queen of the Brigantes, married the esquire, (*armigerum*), of her husband. The knights of ancient Gaul were attended in their wars by two *oiketai* or ministers; who seem to have been the same whom Posidorius represents as sitting with them at table, bearing their shields. Indeed, almost all the ancient nations of Europe, who signalised themselves in arms, appear to have had this office. The Longobards, denominated the person who held it *schilpor*, *i. e.*, shield-bearer; and the Germans, in the time of Charlemagne, called him *schildknappa*: an appellation not uncommon among our Saxon ancestors, before the word esquire was borrowed from the French. Originally, the office of an esquire was merely to carry the shield of the knight to whom he was attached; but afterwards his offices were more important and numerous. Among the French, the grand *escuyer* was master of the horse. His business was to assist the sovereign in mounting or dismounting from his horse, and to give him his sword and belt. It appears from these instances, that the titles *armiger*, *escuyer*, *esquire*, &c., did not originally imply that the persons possessing them were entitled to bear coats of arms, but only that their office was to carry the arms of the knights, or of those persons of superior rank to whom they were attached; so that there is no connection

between the strict etymology of the name, and the common acceptation in which it is generally used. The name of esquire began to be honorary about the time of Richard II., there being an instance of a person being made an esquire by patent, with arms, by this king. It is still, however, a matter of difficulty and dispute, what constitutes the distinction, or who is a real esquire; for it is a vulgar error, that any estate, however large, can confer this rank and title upon its owner. In the country, however, every village has its 'squire, and to dub him less, would be an affront not easily forgiven. The fact is, none are *de facto* esquires but those I have already mentioned, and all members of her majesty's government, and various public offices pertaining thereto; all officers in the army down to a captain, and all officers in the navy down to a lieutenant. These are the only esquires, *de facto*, however the title or distinction may be assumed, or courteously bestowed.

From what I have now explained to you regarding esquires, who are accounted above the common acceptation of gentlemen, when I come to speak of the true honour and dignity of a Gentleman, you can make comparisons, or draw inferences from the conduct and behaviour of each.

*King James.*—You have now unloosed to me a very knotty point, and explained to my satisfaction that of which I was long doubtful. An explanation of the title of esquire, like gentleman, has long been a desideratum in the polite and courteous world. Titles of honour are now becoming titles of courtesy and compliment, without meaning. I only regret that the people upon earth cannot be as much benefited by your sage instruction as what I have been.

*Sir David.*—This might be easily accomplished were it to improve mankind, but I am much afraid I would, by this time, be accounted one of the old school,



and my labours treated with disdain: for you are aware, that many of my words are now become obsolete upon earth, and the manner of delivering my instruction out of the fashionable routine of elocution. Fine oratory constitutes the principal attraction, not the subject, let it be what it will; for few, very few indeed, think of attending a public speaker for instruction but for amusement. It is the same with many books, if the style is not purely chaste and classical, they are immediately thrown aside. It matters not what information they contain, all go one way. On the other hand; a book full of nonsensical jargon, if, (to use the booksellers' phrase) well got up, and here and there a few flashes of wit, although ill-timed, and out of season, it is sure to be read, at least to sell. Such is the predominant rage for fine style and fine printing, &c.

*King James.*—Your observations are just: however, there are many who would read our present conversation upon such an interesting topic with great avidity, and I have no doubt but would profit much thereby, let the little-minded punctilious sort of quibblers say what they would. I wish, therefore, you would devise some method of laying it before the public on earth.

*Sir David.*—Nothing can be more easy: but as I have still much to say upon the same subject, *i. e.* the character and behaviour of a Gentleman, I shall finish our present discourse without interruption, then, if the whole meet with your approbation, I shall propose a plan, whereby it may be promulgated upon earth. In the meantime, shall go on with the next part of the explanation of esquire, knight, or as sometimes called, squire of the shire, viz., a member of parliament.

The ancient parliament of Scotland, before the revolution, consisted of three estates, prelates, barons, (the greater in person, and the lesser by deputies)



and burgesses. Anciently all freeholders who held lands of the crown *in capite*, of such a value, had a right to sit in parliament in person, and were called lords in parliament; but that denomination came afterwards to be appropriated to peers, (*i. e.* pares, or equals,) viz. such of them as the king had advanced to higher titles, as dukes, earls, &c. The election of commoners, to be immediate trustees and apt representatives of the people in parliament, is the hereditary and indefeasible privilege of the people. It is the privilege which they accepted, and which they retain, in exchange of their original inherent and hereditary right of sitting with the king and peers in person, for the guardianship of their own liberties, and the institution of their own laws. At one time, the whole estates of parliament sat in one house, and voted together as one deliberate body—consequently, the vote of every individual member was of equal weight; for the question seems to have been determined by a majority of the individual votes of the aggregate assembly, and not by the votes of the different estates as distinct and independent bodies. But in the year 1332, the bishops, with the proctors of the clergy, probably from the contempt they entertained for the knights and burgesses, withdrew by themselves, the nobles by themselves, and the representatives of the commons by themselves. Here then is the first embryo of the house of commons; but how much unlike to the respectable assembly which now bears that name! Instead of claiming a right to judge of every particular respecting government, they for many years, declined to give any opinion on this subject. When the old practice of making an act in one parliament, appointing the time for the meeting of the next, was laid aside, the parliament was summoned by the proclamation at the head borough of every shire, forty days before they met; and when the freeholders,

instead of coming in person, chose representatives, every one that held lands of the crown valued at forty shillings, according to the old taxation, which is now equal to at least twenty pounds sterling, *per annum*, might elect, or be elected by the common council of the said boroughs, and contraverted elections were determined by the parliament. And the statute, 16th Geo. II. c. 11 and 8, provides that no person shall be entitled to vote, or to be put on the roll of electors for Scotland, "in respect of the old extent of his lands holden of the king or prince, unless such old extent is proved by a retour of the lands, of a date prior to the 16th September, 1681; and that no division of the old extent made since the aforesaid 16th September, 1681, or to be made in time coming, by retour or any other way, is, or shall be, sustained as sufficient evidence of the old extent." Anciently, a knight of the shire was allowed four shillings, and a citizen or burgess two shillings a day, from the respective places for which they were chosen; a good allowance in those days; but now so inconsiderable, that it is quite laid aside, and all members serve at their own expence. The full number of the house of commons is 658, from the time of the union. But if 300 are met, it is reckoned a full house. They sit promiscuously upon forms, except the speaker, who sits upon a chair in the middle of the room, with a table before him, the clerk of the house sitting near him at the table.

From what I have now spoken and explained to you, regarding the ancient parliament of Scotland; and of which, I am afraid, you are by this time right weary, you will see the honour and privileges of a member of parliament.

*King James.*—I am by no means weary of your dissertation on the parliament of Scotland; although I could not plead ignorant of what you have advanced

for my instruction. At the same time, I must use the liberty of putting you in mind of a few omissions you have made regarding the powers, privileges, and rights of Parliament, even in the days that I wore the Scottish crown.

*Sir David.*—True: I did wilfully omit a few of the ancient rights and powers of the Scottish parliament; my intention not being to treat of the parliament as a body politic, solely, but as in connection with its members, and to shew how far the laws and government of a nation were vested in their hands; consequently the great honour and trust reposed in them by their constituents as Gentlemen. And, I must also state, that it is not my wish to bring the ancient and modern rights and privileges of parliament into contact; the difference being so mighty great; for what was at one time considered as a matter of right, would now be considered as treason. There are three things, said an eminent lawyer, the bounds of which are unknown, viz., the royal prerogative, the peoples' liberties, and the privileges of parliament. Many have written against the absolute authority or supremacy of the kings of Scotland; and that what jurisdiction they possessed was given by the parliament; while sir George Mackenzie and others say, that since we had kings before we had parliaments, it is evident that the king's power could not flow from them, but on the contrary. And Daniel de Foe, in a work called "The Original Power of the Collective Body of the People of England, examined and asserted," has these statements:—

"1. *Salus Populi Suprema Lex*, all government, and consequently our whole constitution, was originally designed, and is maintained, for the support of the people's property, who are the governed.

"2. That all the members of government, whether king, lords, or commons, if they invert the great end

of their institution, the public good, cease to be in the same public capacity.

“ And power retreats to its original.”

“ 3. That no collective or representative body of men whatsoever, in matters of politics any more than religion, are, or ever have been, infallible.

“ 4. That reason is the test and touch-stone of laws, and that all law or power that is contradictory to reason is, *ipso facto*, void in itself, and ought not to be obeyed.”

As it is not my intention at present to discuss this point, although much might be said on both sides, I shall only observe to you that, in one of your own acts, cap. 38, I find you paying great deference to the constitution of your country, and the dignity of the three estates; *and that you would not move or do anything but what you might justly do by their advice.* Do you recollect of having spoken thus to your advocate, and that you were present when what was called the declaration of parliament was made; which is as follows:—  
 “ The quhilk day, master Henry Lauder, advocate to our sovereign lord, expondit in presence of the kingis grace, and thre estatis of parliament, how that his grace had raisit summoundis upon the airis of umquhile Robert Leslie, to heir his name and memorie deleit and extinct for certain punctis and crimes of lese majestic committit and done be him or his deccis, and thairfor all his guidis, movabill and unmovabill, pertaining to him, the time of the committing of the said cryme, and sensyne, to be decernit to pertene to his grace. And because it is murmurit, that it is ane noveltie to raise summoundis, and move sic agains ane persoun that is deid (howbeit the common law directlie provydis the samin) not the les for stanching of sic murmur, *and that his grace tends on ne sort to move or do anything, but that he may justlie be the advise of the thre estatis.* Thairfor desyrit the saidis



three estatis to avise thairupon, and that his grace may have the censement of parliament, quither hat he has an action to pursue sic summoundis ornot. The hail estatis spiritual and temporal, and commissaries of burrowis, all in ane voice, but variance or discrepance, hes deliverit and concludit, that his graco has gude just cause and actioun to perseiv the said summoundis of treason, done and committed againis his persoun and commoun-weil conform to the commoun law, gude equitie and reason: notwithstanding thair is na special law, act, nor provision of the realm maid thairupon of befor." Thus, it is evident, you could do nothing but with the consent and advice of the parliament, even in such cases as this, that were ruled by the common law. You knew the constitution of the government to be so, as indeed it must evidently appear to those who have taken the trouble to consult the statute books, that the kings of Scotland could do nothing without the concurrence of the three estates. Since the union of the crowns, the case is quite altered: but the ancient parliaments stood up for the interest of the people from whom they had their commissions; and that their princes, whose office was only a power of trust, should be faithful in the discharge of that power with which they had entrusted them. Others who favour the royal side say, "That the parliaments derived their power from the king; that the lords of the articles were a check upon them, and that they were only to treat of such articles as the king proposed, and gave into those lords."

I am afraid I have dwelt too long upon this subject; but as it was of considerable interest, and one in which millions are interested, I trust you will readily excuse me: for it is to the king and the governors of a nation that the people have to look for their ultimate happiness. Cicero says, "Men are not born for themselves, but for their country, parents, kindred,



and friends." The philosopher does not mean the soil or the earth on which he treads, exclusively, to be his country, but its inhabitants, constitution, and government. Our country is the region or climate under which we are born, the common mother of us all; which we ought to hold so dear, that in the defence thereof we should not fear to hazard our lives. Would not then a man of honour and integrity sacrifice his all for the good and prosperity of his country? Much is in the hands of a member of parliament,—they would require to be well picked and chosen. It is a place of holy trust.

*King James.*—You have now given me a tolerably good idea of a member of parliament, including a sketch of the British constitution, or government, but left me to form my own opinion of his title or claim to the most honoured of names, the name of a Gentleman. I shall not, however, be too precipitate in my judgment, but with patience wait the concluding part of your interesting conversation, when I shall make one inference serve for all. In the meantime, be pleased to give me an account of a *Lawyer*, with strictures on the nature, uses, abuses, and principles of *Law*, &c., as you have already done on other subjects.

*Sir David.*—The law is a singular reason imprinted in nature, commanding those things that are to be done, and forbidding the contrary. It is divided into two parts; the law of nature, and the law written. The law of nature is a sense of feeling, which every one hath in himself, and his conscience, whereby he discerneth between good and evil, as much as sufficeth to take from him the cloak of ignorance, in that he is reproved even by his own witness. The law written is that which is divided into divinity and civility: the first teaching manners, ceremonies, and judgments; the latter, matters of policy and government.

The use of law consisteth in two things: the one to protect property from injury; the other to dispose and convey the property of lands, goods, and chattels. Ulpian says, "The law is king of all human and divine things; whose office is, as Modestinus remarks, to command, forbid, punish, and permit." Pomponius defines the law to be the invention and gift of God, and the maxims of wise men. Moses was the first who gave laws to the jews; and ever since, almost all nations have submitted themselves to some kind or other of laws of their own framing, which may be comprehended under three points; to live honestly, to hurt no man wilfully, and to render unto every man his due carefully. Law and wisdom are two laudable things, the one concerneth virtue, and the other good works. Cicero calls laws the souls of commonwealths; for, as the soul guideth the body, and endueth it with ability to work, so the law is the direction and maintenance of every estate. By the law is the magistrate obeyed, and the subjects kept in peace and quietness. Romulus first gave laws to the Romans, which were called *curiatæ*: after whom, Numa invented the ceremonies of their religion, and all the succeeding kings added their peculiar laws; which, being all written down in the books of Papyrius, were afterwards called the Papyrian laws. After that time came the laws of the twelve tables. (The Romans added two of their own, to the tables brought from Greece.) The Flavian law; the Helian law; the Hortensian law; the Honorarian law; the Prætor's law; decrees of the senate; edicts of the people; law of the magistrates; and custom, and the power of the lawgiving, given to every supreme prince, there being legislators innumerable. At the time Moses gave laws to the Hebrews, Ccenops gave laws to the Egyptians; after whom Pheroneus gave laws to the Greeks; Lycurgus was lawgiver to the Lacedemonians; Solon to the Athen-

ians ; Zamolxis to the Thracians ; Diocles to the Syracusians ; Zeleucus to the Locrians ; Charondus to the Thurians ; Nicodorus to the Mantineans ; Pyttacus to the Mytelenians ; S. Olaus to the Norwegians ; Pharamonde made the salique law to the French, although some assert that it was Charles the great. It was a saying of Plato, that "there was a necessity that laws should be made for men ; and that they should be obliged to live according to them ; or otherwise, men would differ but very little from the beasts themselves." The reason of this is, that no man is naturally so well composed as rightly to understand what do best conduce to the public good of human life ; or if he do, yet he either cannot or will not always act according to that which in his judgement is the best. Hence it is that so many nations have submitted to the wisdom of some one man who hath been eminent among them, and have been contented to live by the rules he has prescribed. We can form no idea of the existence of man in society without subordination. A child is no sooner born than it is perfectly dependent upon its parents for its support, and every thing it enjoys ; it is weak and helpless ; it looks up to them for assistance, and nature has bestowed upon the parents affections that induce them to cherish and support it. It is wayward and foolish ; nature has also endowed them with strength to correct its errors. Reason comes gradually to be developed. The child becomes sensible of the superior understanding that experience has conferred upon its parents, and, though at first it submitted merely from necessity, it at length yields to their authority from a conviction of its bodily powers increase, and the understanding improves, is strengthened by habit and motives of gratitude. Compulsion is then out of the question ; and as society advances, it is from the sway that reason, derived from experience, confers upon him that the patriarch com-

mands respect over his descendants, when they have obtained families of their own, and have acquired ideas of personal independence, his advice will be attended to when his commands can be no longer obligatory; and when, from the effects of age, he becomes debilitated in body and in mind, he will still be treated with respect, from a gentle recollection of what he has been. This must have been the first state of society, and given the earliest idea of government and laws to every country. I have therefore no hesitation to say, that the British constitution is the form of civil government, the most friendly to liberty, and, in every respect, the best that is to be found, at this moment, on the whole earth. Where is the man that can point out the civil government of any country on the four quarters of the globe, which, in point of true liberty, and real excellency, can be compared with this one, or under which any wise or good man would choose to live in preference to the British government? The end of civil government is the preservation, the protection, and the real interest of the whole society or nation, comprehending all the ranks of persons in it, and all the individuals in these ranks. They associate in order to accomplish these important purposes, in the way, and by the means, which are the best for each individual, not as in a state of nature, but as connected with others in a state of society for their mutual protection and advantage. As, in fact, in every nation on earth, there are many foolish, imprudent, unjust, and vicious men, as well as wise, prudent, just and virtuous men, the inhabitants of all ranks, in every nation, stand in need of protection, alike from wicked citizens among themselves, and from foreign powers. There are many men among themselves who are so wicked, that if not restrained by a power greater than their own, they would injure their characters, cheat them in their dealings, secretly



steal away, or openly rob them of their property, wound their persons, or take away their lives. These, therefore, being the great concerns of men, that is to say, their lives, fortunes, and reputation, it is the great interest of mankind to know how to avoid such accusation, or to defend themselves when they are accused; but to accomplish these important purposes under divine providence, rulers, judges, inferior magistrates, admirals, generals, inferior officers, sailors, soldiers, merchants, lawyers, physicians, ministers of religion, husbandmen, manufacturers, mechanics, labourers, and many others in the different departments of society, are necessary. Every one should fill such a situation as is most congenial to his feelings, and talents most fitted for, and conducive to the good order and harmony of the whole; for how weak, helpless, and fading would a nation be, wholly kings without subjects; wholly subjects without kings or rulers; wholly generals without soldiers; wholly soldiers without officers; wholly rich men without poor; or wholly poor men without rich? Rulers, magistrates, or lawyers, are therefore the instruments used to execute these laws, or to make them of any effect to the individuals concerned. As the king is the head and fountain of honour, so is he of the law, and all others in subordination to him. He is the chief magistrate, and rules over all. Archidamus being asked, "Who was the master of Sparta?" "The laws," said he, "and next them the magistrates." Justice being the end of the law, and the law a work of the magistrate, so also the magistrate is the image of God, who ruleth and governeth all, according to which mould and pattern he must fashion himself through the means of virtue, and above all things labour, that he be not unworthy of that person which he sustaineth. The name magistrate, hath had divers significations among the ancients: Plato maketh seventeen kinds of them,



calling some necessary and others honourable. Aristotle said, that they ought chiefly to be called magistrates, that have power to take counsel, to judge, and to command, but especially to command: and that it is his duty thereby to honour the good and to punish the evil, declaring thereby that he is the protector and preserver of public tranquillity, honesty, innocence, and modesty, and appointed to maintain the common safety and peace of all men. To do justly is the duty of every christian, but especially of magistrates, and such as are in authority; and then people may sit under their own vines and fig trees in safety. In Athens were erected certain images of judges without hands and eyes, to show that judges should neither be corrupted with bribes, nor by any person drawn from that which is right and law. A judge should be true in word, honest in thought, and virtuous in his deeds, without fear of any but God, without hate of any but the wicked.

It is not my intention at present to dwell long upon this subject, the merits, nor demerits of the law, nor its votaries, the lawyers, and those connected with it, or I should have given you a few instances wherein kings had acted as righteous judges and magistrates, and been an honour to the law of their land, while others had disgraced the name and profession: And, I may also add, that it is perfectly needless for me to say that *the College of Justice*, commonly called the Court of Session, is the principal or head court in Scotland, where justice is administered impartially, by a class of men who know their duty, and do it conscientiously. You, sire, have the honour of giving this blessing to your native land, anno. 1533, which was confirmed by the authority of parliament, wherein the lords were named, the time and place of their meeting appointed, and the manner of their proceedings regulated, &c. There are so many ranks of men con-

nected with the profession of law, and the administration of justice, that it would be tedious to name them all. From the lord high chancellor of England, and the lord advocate of Scotland, down to the lowest grade of sheriff officer, or constable, many great and worthy Gentlemen might be included.

It is the province of the king's advocate, or the lord advocate, more usually called, to prosecute all criminal actions to the effect of bringing the offender to punishment, &c. although often very injudiciously, in consequence of the advocate not knowing his duty, or but superficially, as you will learn from what follows, which took place a little time ago.

At a meeting of the convention of royal burghs, held on the 9th of July, 1839, in the high church aisle, Edinburgh, Mr. J. W. Mackenzie, in a long speech, contended that there should be an important reform in the regulation of the duties of the lord advocate, an officer who, he said, was vested with powers utterly repugnant to every principle of freedom. He also maintained that the office of minister for Scotland should be disjoined from that of the lord advocate, and should be held by a secretary or under-secretary of state, resident at the seat of government. He said that the reason why the interests of Ireland were better attended to than those of Scotland was, because the former country had a separate secretary of state trained in the arena of politics, and trusting to the display of talent in that department for future advancement. Until the affairs of Scotland were entrusted to a similar functionary, we never need expect that justice which she was equally entitled with Ireland. Mr. Mackenzie concluded by moving the following resolutions:—

“ 1st, That a loyal and dutiful address be presented to her majesty, praying her to give directions that the more immediate management of the affairs of

Scotland shall be entrusted to a secretary or under secretary of state for this department, as was the case prior to the year 1723.

“2d, That a petition be presented to the house of commons, praying it to institute an investigation into the powers said to be possessed by the lord advocate of Scotland, and afterwards so to regulate the office as to make it more consonant to the spirit of a free constitution.

“3d, That the address to her majesty be transmitted to lord John Russell for presentation; and that the petition to the house of commons be sent to Mr. Macaulay, with a request that he will present and support it.”

Bailie Paul thought this was a matter with which the convention ought not to interfere. They should confine themselves strictly to the questions that concerned the interests of the burghs, and avoid mingling themselves up with political matters. It might be true that the powers of the lord advocate were most extraordinary, but he thought Mr. Mackenzie would attain his object better by applying to another quarter. As he did not wish to detain the meeting, he would move that the convention considered it inexpedient to entertain the question.

After a few words from Mr. Macandrew for, and from the lord provost against, Mr. Mackenzie's resolutions, the vote was taken, when 10 voted against, and 9 for, the resolutions, three declining to vote. The resolutions were therefore lost.

I am truly sorry these well meant resolutions were lost, particularly by so small a majority. For, as Mr. Mackenzie justly remarks, the duties of the lord advocate is repugnant not only to freedom, but to common sense; for I firmly believe, there is not one out of every hundred that is appointed to this high office, that knows the fiftieth part of his duties, or the powers

with which he is entrusted, being sole and absolute. They are, in fact, such as cannot be defined by him, nor any one else. He is too often the mere political tool of those in power, having had his appointment from the ministry he must serve, without regard to his knowledge of law, justice, or honour, as may be seen in examining the records of our country, but more particularly in the affairs of private individuals who have had the misfortune to be dependent upon his execution of justice, having the power to give or withhold it. I shall only produce one or two instances which may be relied upon.

Not many years ago, in the Yorkshire of the north, a gentleman of the highest respectability as far as regards character, &c. had the misfortune to come in contact with one of those blood-suckers, alias, petty-fogging lawyers, with which the place abounds. This vampire, according to the opinion of the gentleman, and all the friends to whom he applied, was guilty of not only the meanest, the basest, but the most wilful fraud and imposition. The gentleman, who had been previously plundered of the greatest part of his property, by this petty-fogger and a few of such calibre, by the advice of his friends, at once applied to the then lord advocate, giving a clear and circumstantial statement of the whole affair. But, for many weeks after no notice was taken of the case; a second application was made, with an earnest request that an investigation of the matter should take place, but behold the result. In the interim it was found by his lordship, that the petty-fogger had been law-agent, and one of ———'s election committee, who held the same political principles, and was one of those convenient tools, who, to please the laird, could vote that white was black, and black was white—his opponent was the reverse. At length an answer arrived on a card, open at both ends, so as to be read distinctly by

the postman, or those of his friends whom he wished to honour, and for this learned epistle, dated London, the receiver had to pay full postage, although the writer at that time was an M.P. with the liberty of franking, but it would have been too much condescension for this official dignitary to have put his name on the outside. After what I have stated, I need scarcely tell you the contents; they go, however, to say, that, in ambiguous terms, he could not undertake the prosecution, whether from ignorance of his duty, or what, I know not, so that the base and degraded petty-fogger for once chuckled over his good fortune, in escaping from the exposure and reproach of law and justice. But although the creature at that time found a friend willing to make a sacrifice, it will not always be the case; there is one greater than he, who will neither be cajoled by fear, nor swayed by ———. Before this high tribunal he must appear face to face, and woe, woe to him, if he be found guilty!!!

The faculty of Advocates were first appointed upon the institution of the college of justice, or supreme court, when ten persons of the best reputation, knowledge and experience, were chosen in all actions before that court; and when any were wanting, the number was to be supplied by advice of the senators or lords; but business increasing, their numbers increased also. Most of them attend the house, but many of them are gentlemen of good families and estates, who entered into that body with no other view than the honour of being members of it. Many of the Edinburgh advocates at the present day, are among the most learned men in Europe; nay, I may say, in the whole world; gentlemanly in all their actions, and an honour to the place that gave them birth. And, it is to them, in a great measure, that the metropolis of ancient Caledonia is indebted for the high rank she holds among the literary cities of the world, and is



now very appropriately called modern *Athens*. There are, however, amongst advocates, as amongst other professions, a few that do not merit the compliment—men ready to risk soul and body for a trifling gain, mean and despicable in all their actions, ready to devour the goods and chattels of the helpless orphan, and swallow the mite of the friendless widow; for laws are like spiders' webs, which catch the small flies, and let the great break through. In the world, some men thrive by villany; and lying and deceiving are accounted just, and to be rich is to be wise, and tyranny is honourable: although I account the defending of a bad cause worse than the cause itself; and he that pleads for a mighty man in a wrong matter must forget the truth, or forsake his client's friendship. Bellarmine tells of a desperate advocate in the court of Rome, who being exhorted on his death-bed to make his peace with God, made this speech to him, "Lord, I have a word to say to thee, not for myself, but for my wife and children; for I am hastening to hell, neither is there anything that I would beg of thee in mine own behalf." And thus he spake, saith Bellarmine, as boldly, and without fear, as if he had been but to take his journey to some neighbouring village.

The name of advocate is honourable, if not abused. To plead the cause of the poor and needy, and support them with their counsel when destitute of money, and abandoned by the world, is an act of great tenderness, and I may add, mercy; particularly when prosecuted innocently by an unrighteous enemy or judge. Christ advocates the cause of the whole guilty human race, and pleads their cause before the throne of his righteous Father, the great Judge of heaven and earth.

Clerks to the signet, or, as they are oftener called, Writers to his Majesty's Signet, are also a class of highly respected and learned men. At the time of the

establishment of the college of justice, the writers to the signet were in the exercise of the same duties in which they are engaged at the present day; and they are recognized as a constituent part of the college. Their principal duty is to prepare all charters of lands flowing from the crown; all summonses for citing parties to appear in the court of session, all diligences of the law for affecting the person or estate of a debtor, or for compelling implement of the decrees of the supreme court.

The office of sheriff, is one of great trust and honour; but in Scotland differs very considerably from the same office in England. The jurisdiction of the sheriff seems to have been anciently very extensive, both in its criminal and civil branches; as is to be found in the trial and condemnation of Macpherson by the sheriff of Banffshire. He must also be at least an advocate of three years standing.

Sir George Mackenzie says, that, "sheriffs in Scotland, are either during life, and then the office passes by a signatour, and passes the great seal, or otherwise it is conferred as an heritable right, *quod casu*, though it be transmitted in the same way and manner with other heritable rights, yet because it is *merum jus incorporeum*, it requires no seising, but albeit all these heritable offices were upon good reasons discharged by the 44 act 11 parl. king James VI. King Charles I. did design to buy in all the heritable sheriffships, and bought in many, yet there were many of them which were enjoyed by noblemen and others till of late years. The sheriff is in effect the supreme justice of the peace, to whom is mainly entrusted by the law, the securing of the quiet, and tranquility of that part of the kingdom which is subject to his jurisdiction. If a sheriff refuse to do justice, he loses his office, and is punishable at his majesty's pleasure; but if he do injustice, he loses his office, if it be heritable, for three years;

but if not heritable, he loses it during the time he was to enjoy it formerly, and in both cases he is punishable arbitrary in his person, and is obliged to refund the damage, and interest sustained by the parties lœsed.

There is also a class of men called *sheriff-substitutes*, or, in other words, journeymen sheriffs, who do the greater part of the dirty work in the petty courts of law, while the absentee sheriff is himself living at ease at a distance from the scene of action, regardless of his duty, or those who look up to him as their guardian from the tyrannical hand of the base and unprincipalled oppressor. The substitute is appointed, and lives by the breath of his master, the depute. Although I will freely say, that, there are many an unfortunate wight who can bear ample testimony to the abilities, the honour, and the honesty of several filling these important stations, at present on earth.\*

Justices of the Peace, were called *Irenarchæ*, which signifies in the Greek, the keeper of the peace. Their office was to apprehend rebels and thieves. Justices of the peace and constables were once fully settled by king James VI., but their offices having fallen into disuetude, it was revived again by king Charles II. The justices of the peace are declared judges competent to all riots, and breaking of peace, if the committeers be under the degree of noblemen, prelates, coun-

\* Bob Wallace, M.P., the great advocate for law reform, seems to have quite a different opinion of the merits and talents of sheriff-substitutes in general, than what some people have. Had he suffered as much by the IGNORANCE, &c. of some of them as many have done, he would not so readily extol their usefulness and worth, PATRIOT as he is. Be it, however, perfectly understood, that these lines bear no reference whatever to the sheriff-substitutes of the WEST, some of whom being personally known to the writer as gentlemen of acknowledged talents. &c. The system however, is in itself bad and absurd, and stands much in need of reform. Could he not try his powers upon it?

cellors, and senators of the college of justice; but cannot exercise any judicial or coercive power as justices beyond the county to which they belong. They are appointed by royal commission, and the commission may be recalled at any time by the king.

Bailies, are another kind of magistrates, who are officers appointed not by the king, but by proprietors to give infeftment in land, and have power to hold courts, and appoint officers under them. Their criminal jurisdiction extends to petty riots, and at common law, are held to possess the same power within their territories as the sheriffs in their counties.

Notary Public, the office of which is very ancient, being known in Rome. After the establishment of christianity, notaries were appointed by the pope originally for the purpose of preserving the records of the church; but afterwards for purposes almost entirely secular. The duties of notaries are to prepare instruments of sasine, executing deeds, attesting copies of writing and the like.

Messengers-at-arms are officers appointed by the Lyon king-at-arms, to be subservient to the supreme courts of Session and Justiciary; and employed in executing all summonses and letters of diligence, both in civil and criminal matters.

I next come to speak of the lowest and meanest of the whole fraternity—I mean the sheriff's sergand, or officer, more commonly called. They are, in general, the lowest of the low—the very dregs of the people, and illiterate to the last degree, but assuming to themselves a dignity and consequence far above the sheriff himself. In the most unpleasant of all occupations they take pleasure, and glory not in the honest exercise of their duty, but in insolence and tyranny over the ill-fated wights that misfortune have punished by subjecting them to be devoured by their merciless

hands.\* They, in justico, may be called the finishers of the law, and I wonder much that the rank of precedence between them and the hangmen has never been disputed. "In the execution of their office they suld have ane horne, and ane reid wand of three quarters of ane yairde lang at the least; and gif they have nocht the samin, they suld be challenged therefore be the schireff in head courtes." James I. p. 6, c. 99.

I shall now close this long, and, I am afraid, tedious dissertation on law, and a few of those adherents most necessarily engaged in its execution, by making a few remarks on the whole, that you may be the better able to say how many, and how far they have a right to be called Gentlemen.

The law is honourable when it is executed by an honourable person; and, like a wall of fire around us, it protects the weak from the attacks and insults of the strong—secures the property of the unarmed from the hands of the armed ruffian—affords protection to innocence, and secures and punishes the guilty. The feeble and weak-minded are prevented from becoming a prey to the wiles and deceit of the crafty—lets the innocent prisoner free from his tyrannical and unjust oppressor, and watches over his midnight slumbers; for he can lie down in safety and enjoy the sweet repose of an immaculate soul. Law is the very basis of government, the support of society and commerce; it is a science that stops not at airy notions, nor sleeps in speculation and reverie; it sets hand to work, puts bounds to right and wrong, protects the clown from slavery, and the nobility from the violent encroachments of the multitude. It is as necessary for the

\* The picture that Sir David draws of these reptiles is just. They are vampires and domesticated blood-hounds, feeding on the inward vitals of a helpless and unfortunate race of beings doomed to a punishment of misery worse than death.



preservation of order, as air for that of life. Without it great empires must fall into a heap of confusion, and the world become a retreat to thieves and assassins.— It is the guardian of our liberties and our rights. Power will determine right, and force justify extortion and violence; a long sword will be title, and force will put in possession. As the profession is commendable, so thousands of its professors have not only been above praise, but even above calumny. Flattery could not fawn them into an ill action, nor menaces fright them from a good one; they were just in spite of interest, and upright in spite of temptation; they bore up against the provocation of greatness and favours; they durst defend justice under disguise of a beggar, and prosecute injustice, though protected by title and authority.

I could yet point out to you some gentlemen of the law, (bad as the times are reported to be on the earth) such as ———, whose honesty vies with the most upright examples of antiquity, as well as their science.

“ Yet I repeat there are, who nobly strive  
To keep the sense of moral worth alive ;  
Men who would starve, ere meanly deign to live,  
On what deception and chican'ry give.”

The following declaration of Mr Erskine, afterwards Lord High Chancellor of England, in a speech on the rights of Juries, deserves the attention and imitation of all lawyers:—“It was the first command,” said he, “and counsel of my youth, always to do what my conscience told me to be my duty, and to leave the consequence to God. I shall carry with me the memory, and I hope the practice of this parental lesson to the grave. I have hitherto followed it, and have no reason to complain that the adherence to it has been even a temporal sacrifice: I have found it, on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children.”

I may say, there are many of them still of the same mind and practice, that will neither yield to favour, nor bow to interest; that prosecute injustice in power, and abate justice under all the disadvantages of poverty and confinement: they mind not the plaintiff, but the cause, and rather stand for right without fee, than side with wrong for the double. Yet I confess the irregular conduct of some has thrown a scandal on the very profession; and the probity of many suffers in the opinion of the world, for the mean artifices of the few; but what wonder if some children of wicked Cain mingle their blood and their practice with the race of Seth? A lawyer and a cheat are, with many, terms almost synonymous; and men that thrive by the law, are supposed to live without any. But it is unjust to stigmatize a whole body for the failures of some members; the punishment and the fault should go together, and he alone should bear the reproach of a bad action, that had the face and pleasure of committing it. These are men of low fortunes, and profligate manners; unable to rise by merit, they turn off to over-reaching, and supply the want of worth by tricks and artifices. They live by the prostitution of conscience and sale of probity, and live on the principles, that nothing is unjust that is profitable.

An amusing anecdote is told of Saint Erona, a lawyer of Britain, who went to Rome to entreat the pope to give the lawyers a patron; after asking one, the pope replied, that he knew of no saint not disposed of to some other profession. His holiness proposed, however, to Saint Erona, that he should go round the church of St. Giovanni de Laterans, blindfold, and after saying a certain number of ave-marias, the first saint he laid his hand on should be his patron. This the good old lawyer undertook, and at the end of his ave-marias, stopped at the altar of St. Michael, where he laid hold, not of the saint, but unfortunately of the

devil, under the saint's feet, crying out, "This is our saint, let him be our protector!"

*King James.*—You have now given me to understand something of the nature of law, and its adherents, lawyers, and lawgivers; of whom I shall form my own opinion once we have ended our conversation. Will you next oblige me by saying something on the pastoral charge of the ministers of the gospel; their duty and office, that I may know how far they are worthy of the name and designation of Gentlemen?

*Sir David.*—By all means. My delight is to sow instruction. I wish every one had been as eager to reap the benefit of my teaching while I lingered on earth, and pined away a mournful existence, as you seem to be now.

There are few of the human species on the face of the earth, even in a rude, a barbarous, and a savage state, but what believe in the existence of a superior power—a power that rules over all; consequently, must be subservient to his will. They have therefore set apart solemn or public places for the worship of this deity, built altars, and offered sacrifices, sometimes on the brows or tops of mountains, other times on the borders and margins of springs, brooks, or rivers, and at times in woods. The first that made sacrifices to God were Cain and Abel, though Enoch was the first that taught the forms and ceremonies of divine worship. It was then that the name of the Lord first began to be called upon. After the flood, innumerable forms and ceremonies were used, almost every nation had different deities, and invoked them in a different manner from the others, till teachers and ministers were chosen, who made it their profession to lead and direct these misguided creatures in the way of salvation.

Religion is of main concernment to the true happiness of a state, and may be said to be a certain discipline of outward rights and ceremonies, by means

whereof we are admonished of our internal and spiritual duties. Cicero defines it to be a discipline teaching us to exercise the ceremonies of divine worship, with a reverend famulatic, which is most useful and necessary for all cities and governments, the same Cicero together with Aristotle, firmly holds. For thus, said he, in his politics: it behoves a prince, above all others, to seem religious; for the people from such a prince expect least harm. Now that religion is naturally grafted in us, Aristotle confesses; besides, that it is apparent from this very experiment, that as often as we are oppressed with sudden danger, or frightened, presently we have recourse to celestial invocation, before we search into the cause, or seek for any help. Religion may be considered either as a system of truth, and of duty, existing without us, and totally independent of us; or as that truth and duty believed, loved, and obeyed by us; existing in, regulating, improving, our head, our heart, and our life: for man is evidently a religious creature. He is endowed with those mental powers and desires which qualify and prompt him to lift up his soul to the contemplation, adoration, obedience, and enjoyment of God. It is by a capacity for, and a propensity to religion, more than even by understanding and reason, that man is honourably distinguished from all the orders of the brutes. Man was created for the service of God, and ought, above all things, to make account of religion. It is a justice of men towards God, or a divine honouring of him, in the perfect and true knowledge of his word, peculiar only to man; it is the ground of all other virtues, and the only means to unite and reconcile man unto God for his salvation. The ancient fathers have given three principal marks by which the true religion is known: First, that it serveth the true God; secondly, that it serveth him according to his word; thirdly, that it reconcileth that man unto him which followeth it.



Pure religion, and undefiled before God the Father, is this, to visit the fatherless and widows in their adversity, and for a man to keep himself unspotted of the world. As the bible, a book written by inspired and good men, was given for instruction to all those who believe its precious contents, it was found necessary to explain the same to ignorant and weak-minded men. Hence became the office and duty of ministers indispensable. Patriarch was the title anciently given to the head of the christian church. Thus, there was the patriarch of Jerusalem, of Alexandria, of Antioch, of Rome, and of Constantinople, each of whom had primates, archbishops, and bishops under him; though the title of bishop was used to express even the patriarch himself. These patriarchs originally were all of equal authority, and continued to be so until the beginning of the seventh century, when, from several favourable incidents, the patriarch of Rome was acknowledged by almost all the western parts of Christendom as the first and universal bishop of the church, by the name of *Papa*, or Father, an appellation common to all bishops.

During the establishment of episcopacy in Scotland, there were two archbishops; the archbishop of St. Andrews, who was primate of all Scotland, and the archbishop of Glasgow, who was primate of Scotland. In England, the archbishop of Canterbury is primate of all England; and the archbishop of York primate of England. The archbishop of Canterbury is the first peer of the realm, next to the royal family. He is called most reverend, and has the title of *Grace* given him. There are also bishops and other inferior clergy in the church of England, whose offices, &c., would, at the present, be too tedious to mention. I shall, therefore, only confine myself to the office of a minister of the gospel, whatever rank or station he holds in the church, or in civil society; or to whatever church he belongs.



A minister is one who should serve, execute an office, give charitable supplies, and teach and explain the doctrine contained in the old and new testaments. Jesus Christ, the Son of God, was a minister, for he taught the truths of the everlasting gospel, and taught as man never taught. In heaven he still executes his office, by interceding for, and pouring down blessings upon the sons and daughters of affliction. Angels are God's ministers; they attend his throne, are always ready to execute his commands, and to help and comfort his people. Apostles, evangelists, pastors, and teachers, are ministers; they attend the service of God and his church, and did, or do faithfully and wisely dispense Christ's word, sacraments, and censures to his people. The duty of a minister is one of holy trust, and should not be rashly engaged in. He ought to be wise, holy, and good; and one who fears none but God, whose law he is able and bound to explain to those living in darkness and error. As one who turns a traveller out of his way is to be detested, much more is the minister who teaches false doctrine to the unwary, for such mischief lead men to destruction. In the early ages, many of the clergy were shamefully ignorant, even of those truths they pretended to teach unto others: many instances might be adduced, but a few will serve for the present.\*

The bishop of Dunkeld, in Scotland, thanked God that he never knew what the old and new testaments were, and yet had prospered well enough all his days, affirming that he cared to know no more than his *Portuis* and *Pontifical*. And the priests of Dundee were so ignorant of the holy scriptures, as to conscientiously aver that they were written by Martin Luther,

\* To those who love to feast on fat things, a rich treat is to be found in "The Presbyterian Eloquence," and the "Answer" to this most obnoxious and abominable collection of trash, collected and published by the emissaries of Satan's self.

the reformer.—Such priests, such people! At an assembly of the states in Germany, one Albertus, a bishop, lighting by chance upon a bible, as he was reading therein, one of the states asked him what book it was? “I know not,” said the bishop, “but this I find, that whatsoever I read in it, is utterly against our religion.” And Dr. Bennet, chancellor of London, objected it as an heinous crime against Richard Butler, that divers times he did erroneously and damnable read in a great book of heresy, (meaning the bible) certain chapters of the evangelists in English, containing in them divers erroneous and damnable opinions, and conclusions of heresy.

These dark clouds of ignorance are now dispelled; and thank God, these blind leaders of the blind have given place to men of understanding, piety, and virtue. In no age whatever, did the people enjoy the same means of knowledge as at the present day in Britain; for besides the scriptures in a known tongue, volumes upon volumes of light and truth are daily in circulation from the tongue and pens of the most learned and religious divines, owing to that most excellent and exquisite art of printing. It is therefore the faults of all, if they live longer in the Egyptian darkness of superstition and idolatry. Faithful ministers are set up by God in a special manner, to oppose and beat down the kingdom of sin and satan; so usually they are singled out by the devil and his instruments, as the principal butts against which the envenomed arrows of their malice are most directed; and therefore not only serpentine wisdom, and dove-like innocence is necessary for them above others; but also courage and magnanimity not to fear the faces of men: sanctity and holiness, without which all their natural and acquired parts are but as a pearl in the head of a toad, where the body is poison. They ought also to be diligent and indefatigable in that great work of

Gods; for an evil, or an idle servant, is an abomination. Bishop Jewel said that a bishop should die preaching; and so indeed he did. Calvin being much weakened by his incessant labours in the work of the ministry, was advised by his friends to take care of his health; when he replied, "Would you have the Lord when he comes find me idle?" Melancthon used to say, "that none underwent such pains as preachers, rulers, and women in travail; and Luther said, that a master of a family hath something to do, a magistrate more, and a *minister* most of all. So diligent was that voluminous writer of the "Annals of the Church," Baronius, that, for thirty years together, he preached three or four times a week. Origen's teaching and living were said to be both one; and he requested that ministers should not only speak great things but live them. Many in the present day despise his counsel, for they preach one thing, and practice another; heaping burdens on the backs of their hearers, that they themselves could not move with all their might. Aidonus, a bishop in Scotland, in 600, was an example to all men in abstinence, sobriety, chastity, and charity. As he taught, so he lived, was never idle, nor admitted any of his family to be so, but kept them in continual exercise, either reading the scriptures, or learning the Psalms of David by heart. In preaching, he was most diligent, travelling up and down the country, and usually on foot, instructing the people wherever he went. As ministers are the messengers and ambassadors of God, they ought to be honoured and revered, not for themselves as men, but as in the relation they stand to, and representative of God, while his servants, or plenipotentiaries. When Ehud told king Eglon that he had a message to him from God, to shew his reverence, he rose up out of his seat. Alexander Severus the emperor, did so reverence the high priest, that what-

ever sentence he had passed in judgment, he suffered the same to be revoked by the priest, if he saw cause for it. Constantine the Great made a decree, that all ministers should be exempt from taxes and public duties whatever, that they might the more easily attend to their own divine administrations. Solomon, the wisest of kings, thought it an honour to be styled a preacher. Joseph of Arimathea, a councillor of state, became a preacher of the gospel. So did Chrysostome, a noble Antiochian; and Ambrose of Millan, who was a lieutenant and consul. Likewise, George, prince of Anhalt; and Martinengus, an Italian earl; and John a Lasco, a nobleman of Polonia. Paul says in his first epistle to the Thessalonians, v. 12, 13, "We beseech you brethren to know them which labour amongst you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." I have also read of one that said, "If he should meet a preacher and an angel together, he would first salute the preacher, and then the angel afterwards." The Grecians used to give far greater respect and honour to their philosophers than to their orators, because that their orators did only teach them to speak well, but their philosophers to live well. What honour then is due to those who teach their fellow creatures to speak well and to live well; how to be happy here, and how to be blessed hereafter? Who makes their case their own, and weep and pray with them in the evil day of their calamity and trouble. Who are the pilots of their immortal souls—who wrestle with God in prayer for their salvation—who comfort the broken-hearted, and cure the bleeding soul. To him who sits in the valley of the shadow of death, under the bond of iniquity, and in the gall of bitterness, they are as lights to his feet, and as lamps to his path. They dispel the dark clouds of ignorance, and cherish the downcast and desponding sinner.



These are a few of the duties and offices of a faithful minister of the gospel; and as such they ought to be esteemed without regard to fortune or personal appearance. There are, however, others of a different stamp, who take upon themselves the office and duties of ministers, with no more love to the service than they would have to toil as day-labourers in a field or vineyard exposed to the burning rays of a noonday sun. Their object for following Christ is not to do good to the heavenly-minded, groaning under a sense of sin and unworthiness; but that they may be bountifully fed, and partake of the loaves and fishes. They subscribe to articles that they do not believe; and neglect practice for profession; and God for his *grace*; who preaches faith without works, and damns all who differ from them: their pride and ignorance are intolerable. They may be called, as was Heraclitus, the dark doctor, for they affect sublime notions, obscure expressions, uncouth phrases, making plain truths difficult, and easy words hard. As Job says, "They darken council with words without knowledge." Some of their sermons are like Asahel's carcass in the way, they only stop men and make them gaze, but no ways profit them. They shame the profession by the lives they lead; as a painter once said to a cardinal who blamed him for putting too much red upon the visages of Peter and Paul, he painted them so, as blushing at the lives of those men who styled themselves their successors. Many christian professors in the present day have cause to blush, and make others to blush. Milton, the poet, had a very bad opinion of bishops in general, for he said, without respect to persons, "they would all go to hell." This is what no man should be so uncharitable as to believe; it was spoken during a fit of the spleen, when religious controversy and polemical theology ran high, and engrossed the attention of, as well as separated husband



and wife, father and son, and caused strifes and dissensions to arise between brothers and nearest of kin.

I might have said much more upon this very interesting part of our conversation; but, as I am anxious to get through with the remaining part of our history, I trust the pictures of the ministers I have just now laid before you, will enable you to judge how far the original of the likenesses are entitled to the name of Gentlemen.\*

*King James.*—I thank you for your kind attention. They are a class of men I always delighted to honour; although I must confess, many of them did not merit it by their lives and actions; for they came not in at the door but clambered over the wall. There are bad men amongst ministers, as in every other profession: even amongst the angels in heaven there were some who rebelled against God; and in the little band that followed our blessed Saviour there was one found to deny, and the other to betray him. The one through fear, and the other through the lust of wretched gain. I shall, however, weigh their merits afterwards. In the meantime, please go on with the next class of public characters, those who profess the healing art, and dispense health to the sick and afflicted. "I mean those commonly called *Doctors*."†

\* From what has been said, I trust that no minister to whatever sect or party of professing christians he belongs, will for one moment suppose that he is the object pointed at; far from such partiality being shewn, I mean quite the reverse. Every one is alike, if his heart and soul be right with God, and one of his race travelling Zionwards, with his chosen band of faithful worshippers, singing as they shine,—

"I'm not ashamed to own my Lord,  
Nor to defend his cause,  
Maintain the glory of his cross,  
And honour all his laws."

† It is as common now to call and address the apprentice or shopkeeper of a surgeon, or apothecary, DOCTOR, as it is to call and address the insignificant puppy of a petty-fogging lawyer's apprentice, ESQUIRE. Both contemptible of their kind, and undeserving of further notice.

*Sir David.*—The word, or title of doctor, is used in a wide and vague sense, of which I shall speak more fully before I finish this part of my discourse; for there are doctors of divinity; doctors of law; and doctors of medicine, &c. I may be allowed to suppose, however, that you mean a physician, or surgeon, and those engaged in administering medicine to the sick.

*King James.*—I do: and by giving me their history, interwoven as much as possible with their craft, as you have done the other professions, you will oblige me much.

*Sir David.*—Physic is that natural philosophy which tendeth to the knowledge of man, and those causes which concern the health and good estate of his body.

This art was invented by a famed physician in Egypt, named Hermes Trismegistus, though some attribute it to Esculapius. “It is of all arts the most excellent,” saith Hippocrates; which is not to be denied, when we consider the antiquity, necessity thereof, and the nobleness of its subject, viz., man’s body. She sits above the law, next to divinity in degree in place, which hath caused no small contention between the civilians and physicians, who say they are three sorts of goods, the goods of the soul, the goods of the body, and the goods of fortune. Of the first, the divine takes care; of the second, the physician; and of the third, the lawyer.

Physic is divided into several sorts, called *rational*, *sophistical*, and *dogmatical*, which was practised by Hippocrates, Diocles, Chrysippus, Caristinus, Paraxagoras, and Herosistratus, approved after by Galen, who following Hippocrates, brought all the art of physic to be comprehended in the knowledge of the causes, judgments upon signs and symptoms, qualities of things, and the several habits and ages of bodies.

Physicians among the Indians were of that honour, that excepting only their Brachmanni, they had no sort of men whom they received with equal veneration and reverence. They deservedly accounted that a noble study that was conversant about the preservation of the body of man in its due soundness of constitution and health. The frailty of it they knew was assaultable by a thousand accidents, to meet with which no acquirable wisdom and experience can be thought too much in them who have taken upon them so worthy a profession; and thereupon they suited the honour to the difficulty of the employment, wherein some have happily succeeded, though to some patients chance hath proved the best physician. Nicocles says, physicians are happy men, because the sun makes manifest what good success soever happeneth in their cures, and the earth burieth what fault soever they commit. The thief is commonly executed that killeth but one man, and the physician escapeth that killeth a thousand. The sick man desireth not an eloquent, but a skillful physician; for physic is a continual fountain or spring of knowledge, by which we maintain long life.

Physicians and surgeons in general, are called doctors, *i.e.* teachers; but how far they are entitled to this appellation, you can judge, when I give the origin of the name, &c. Anthony Wood says, that “the degree of *doctor* was first given at the English universities, in the reign of Henry II.,” but this is fixing it at too early a period. Spelman, a more nice and accurate sifter of facts, believes that the appellation of doctor was not among the degrees granted to graduates in England till the reign of king John, about 1207. It is known that this title was created on the Continent about the middle of the twelfth century, as more honourable than that of master, which was become too common. Its original signification implied

not only learning and skill, but abilities to teach, according to the opinion of Aristotle, who says, that "the most certain proof of knowledge in any science, is the being able to instruct others. The first degree of this kind, which was conferred in a public school or academy, was at Bologna, about the year 1130, where according to Bayle, it was an honour instituted in favour of Irnerius, chancellor to the emperor Lotharius, who was created doctor of civil law. This ceremony soon after was adopted in other universities, and passed from the law to theology. Peter Lombard is the first doctor in sacred theology upon record, in the university of Paris. According to the fifth chapter of the Policy of the Kirk of Scotland, in the General Assembly 1581, the office of the doctor or catechizer, is one of the two ordinary and perpetual functions that travel in the word. He is to open up the mind of the spirit of God simply, without such applications as the ministers use; they are such properly who teach in schools, colleges, or universities. But to preach unto the people, to administer the sacraments, and to celebrate marriage, do not pertain to him, except he be called and ordained thereto. If the pastor be qualified for it, he may perform all the parts of the doctor's office, that being included in the pastoral. By the second article, cap. 11, of the discipline of the French church, a doctor in the church cannot preach nor administer the sacraments, unless he be both doctor and minister.

The precise time when this creation extended to the faculties of medicine and music does not appear; nor can the names be found of those professions in either, to whom the title was first granted.

Surgeons, or as they were originally called chirurgeons and barbers, were formerly incorporated, under the denomination of barber-chirurgeons, as may be seen from a bill and supplication presented to the

provost and bailies of Edinburgh, the 1st of July, 1505; quhilk after follows:—

“To you my lord provost, bailies, and worthy council of this guid toune, right humblie means and shaws, your dayly servitors the kirk master and brether of the surgeons and barbars within this brughe, that where we believe it is weall knawne till yor wisdoms, how that we uphald an altar situate within the Colledge kirk of St. Giles, in the honour of God and *St. Mungo* our patrone, and has nae importance to uphald the same, but our sober oukleye penny and upsets, quhilks ane small in effect till sustance and uphald our said altar in all necessary things convenient thereto. And because we ar, and ever was of guid mynd to do this guid toune all the stede pleasure and service that we cane or may, baith in walking, warding, stenting, and bearing of all portable charges within this brugh at all tymes, as other nightbours and crafts does within the same. We desire at your lordships and wisdoms, till give and grant till us, and our successors, the rules, statuts and priviledges underwritten, quhilk are consonant to reason, honour to our sovereigne lord, and all his leidges profit, and love to this guid toune.

*In the first*, That we might have yearly chosne amongst us, our kirk master and over-man, to whom the hail brethren of the crafts forsaidis shall obey for that year.

*2do item*, That nae maner of person occupy nor use any poynts of our said crafts of surgery or barbar craft, within this brugh, but gif he be first frie man and burges of the samen, and that he be worthy and expert in all the poynts belangand to the said crafts, diligently and avisedly examined, and admitted by the masters of the said crafte, for the sovereign lord, his lieges, and nightbours of this brugh. *And also*, that every man that is to be made frie man among us, be examined and provit in thir points following : *that*



is to say, that he knaw anatomia, natur and complexion of every member of humans body; and lykwise, that he knaw all the veins of the samen, that he may make phlebothomia in due tyme. *And also*, that he knaw in quhilk member the sign hes domination for the tyme; for ever ilk man aught to knaw the natur and substance of every thing he wirks, or else he's negligent; and that we may have anes in the year ano condempait man after he be deid, to maik anatomia of, wherthrow we may have experience ilk ane to instruct others, and we shall do sufferage for the saul.

3tio, And that nae barbar, master nor servant within this brugh, hant, use nor exerce the craft of surgery, without he be expert, and knaw perfectly the things above written; and qhat persons that shall happen to be admitted frie men or masters to the said crafts, or occupys any part of the samen shall payat his entrie for his upset, five pounds usual money of Scotland, to the reparation and uphalding of our said *altar* of *St. Mungo*, for divyne service to be done thereat, with a dinner to the masters of the saids crafts at his admission and entress amangst us; *exceptand*, that every frie man master of the said crafts, one of his lawful gottne sons to be frie of any money paying, except the dinner to be made to the masters, after he be examined and admitted by them, as said is.

4to, *item*, That nae master of the said crafts shall taik any apprentice or fied man in tyme coming, without he can baith writt and reade."

There are other three articles in the bill, but what I have now stated, I hope will satisfy you of what I formerly mentioned. They have now shaken off all connection with their more humble part, the pollers of hair, and mowers of chins, and taken upon themselves the cognomen of surgeons.

Much and justly as physicians and surgeons have been, and are still held in esteem by the public, many

of them are mere *quacks*, who know nothing of the real nature of Physic or Surgery, but how to kill and not to cure, as many a poor family have found to their sad experience and woe.

“Who, though they have taken DOCTORIAL DEGREES,  
Scarce know how to treat the most common disease.”

There are, however, many *real* Gentlemen in the profession, whose usefulness to society, and to private individuals in particular, are daily acknowledged: but the best of blessings may be abused.

*King James.*—You have now gone over the characters of kings, and of noblemen; also of the three learned professions,—LAW, DIVINITY, and PHYSIC. You have descanted freely, largely, and independently on each, and raised in my mind new ideas of their importance, significance and worth. I next long to hear your opinion of the professors and teachers of education, from whom all worldly grandeur and greatness, and all earthly happiness spring.

*Sir David.*—You are right, noble sire, in ascribing to education, man's earthly happiness, but you should also have added, and a means of his future, or heavenly glory: but coming from such a person as you are, it surprises me much: for, although you were a good sort of a king, you were by no means a learned one. Learning, in your days, was thought unbecoming of the great men in Scotland, although not of the middling class, for among men of good sense and observation, it flourished rapidly, and has continued to do so, ever since, being encouraged and patronized by all ranks, and degrees of society. You did, it is true, give evident signs of a fertile and luxuriant imagination in the ballads you wrote, such as “Christ's Kirk o' the Green,” “The Gaberlunzie man,” &c.; and, I have little doubt, had your mind been properly trained in its infant state, but the world

would have reaped an abundant harvest of talent, worth, and super-excellent poetry.

To schoolmasters, professors in colleges, and philosophers, are men indebted for the care they take of their moral lives, and eternal salvation; for the care of education, and the instruction of youth, is a sacred work, and one of the highest importance to man; as all the advantages or miscarriages of his life are, in a great measure, dependent upon it. It is the way to smooth the passage to a pleasant life, to render old age comfortable, and death serene and happy. It will also be allowed by all, that the great purpose of education is to form the man and the citizen, that he may be virtuous, happy in himself, and useful to society. And Plato says, "That the chief foundation of a happy life is good instruction begun in youth, so that if the infancy of any be well brought up, the rest of his life cannot but be good." The inspired Penman is of the same opinion, for he says "Train up a child in the way he should go, and when he is old he will not depart from it." \* As a man cannot reap good wheat if he hath not sown good seed. Learning is the only jewel and ornament of man's life, without which a man cannot attain to any preferment in the commonwealth. Alexander the Great had such an extraordinary value and esteem for knowledge and learning, that he used to say that he was more obliged to Aristotle, his tutor, for his learning, than to Philip, his father, for his life; seeing the one was momentary, and the other permanent, and never to be blotted out by oblivion. I may therefore say, that professors of colleges, like the philosophers of old, ought to be men

\* In Britain, there are at present innumerable Seminaries "That teach the young idea how to shoot," and many advocates for a well-educated commonwealth---amongst the rest the indefatigable Lord Brougham and Vaux, whose exertions in behalf of his country have been unceasing,---may they be crowned with success.

to know themselves, and be able to teach others how to live.

That the heathen world was greatly enlightened and reformed by the lectures and instructions of the philosophers, nobody will dispute, who considers, that the chief principle which they inculcated on their disciples and followers was, that happiness was attainable only by an abstinence from vice, and the practice of virtue; and that the main bent of their studies was to promote the universal good of mankind. Those who read the morals of Plutarch, Epictetus, Seneca, and others of those illustrious ancients, must acknowledge that their precepts had a tendency to promote these great and beneficial ends. Dionysius, the younger, used to say, "that he kept and maintained many learned men, that he might be esteemed for their sake." A philosopher being asked why rich men attended not the gates of philosophers? answered, "That he could talk with himself, he could live alone, he needed not to go abroad, and be beholding to others for delight." Aristippus having lost all his goods by shipwreck, was cast naked upon the shore of Rhodes, where yet, by reason of his learning, he found such estimation, that neither he nor his companions were suffered to want any thing convenient for them: when therefore some of the company were about to return home, they asked him if "he would command them any thing?" "Yes," said he, "tell my relations from me, that I advise them to procure such riches for their children, as a tempest at sea has no power over;" shewing thereby, how precious learning is, which no storms of adverse fortune can take away. And it is said of Cæsar, that he had greater care of his books than of his royal robes; for swimming through the waters to escape his enemies, he carried his books in his hands above the waters, but lost his robes. So much was learning prized by him.



A father, in giving advice to his son, says, "have a high esteem of learning, this will make thee a *Gentleman* without the help of heraldry. If thy genius aim at gain, lend thy endeavours either to the law or physic, from both thou wilt find a double advantage. The first shews thee the way to get, and keep an estate; by the other thou mayest enrich and cure thyself. I know no professions like these, that are so surely profitable; thou hazardest not what thou hast; and what thou gettest is clear gain." Seneca, the master of Nero, offering to quit his fortunes to save his life; Nero refused to accept thereof, and acknowledging his immortal debt for the benefit of his instructions, he said, "he had cause to blush, that he, who for the reason of his learned merits, was of all men dearest to him, was not by his means in so long a time become the richest also." Plato praised God that "he had secrets for his master;" and Buchocerus for that he was bred under Melancthon. Cato taught his own children, and thought it no disgrace, though he was so great a man. Philip, king of Macedonia, gave thanks to his gods that his son Alexander was born in that time when Aristotle flourished, because by him he might receive instructions for life and learning.

I could speak for an endless period on the advantages to be derived from learning, and those who have made it their study; but shall only add a few more particulars for the present. Chrysiphus was sometimes so transported at his study, that he had perished with hunger, if his maid had not thrust meat into his mouth. Theodosius the emperor, wrote out the whole new testament with his own hand, accounted it a great jewel, and read part of it every day. Henry the first, king of England, was bred up in learning, and thought such a prize of it, that he often said, that he esteemed an unlearned king but



as a crowned ass. Aristotle used to study with a bullet in his hand over a brazen pan, that if he fell asleep, when it fell out of his hand he might be awakened by the noise. Pythagoras used with a thread to tie the hair of his head to a beam over him, that so when he did but nod by reason of sleep, he might be awakened thereby. Diocletian the emperor, gave to Eumenius, a professor of rhetoric, fifteen hundred pieces of gold. Julius Cæsar was as great a friend to the muses as to Mars. M. Antonius the emperor, was surnamed the philosopher for his learning and skill. And Robert king of Naples, esteemed learning more than his kingdom. Alexander the Great rewarded Aristotle with eighty talents for his history of living creatures. Hieron, king of Syracuse, rewarded Archimelus, for a short and witty epigram he had made, by sending him a thousand measures of wheat. Scipio Affricanus did so much honour Ennius the poet, that when he died he set up his statue amongst the monuments of his own ancestors. Julius Cæsar made all the teachers of the liberal arts free of the city of Rome. Plato gave three hundred florins for a book that he liked. Dionysius said, Aristippus was always craving money of him, but Plato desired nothing but books. Lord Burleigh, treasurer to queen Elizabeth, always carried about with him Tully's offices. King James, when he first came into the public library in Oxford, seeing the little chains wherewith the books were fastened, wished, that if ever it were his destiny to be a prisoner, that that library might be his prison, those books his fellow prisoners, and those chains his fetters. King James of Scotland did greatly advance and encourage learning at the University of St. Andrews. Solon travelled through Egypt, Cyprus, and Asia, for the improvement of his learning. So much are learned men valued by some, that a certain man living at Cadiz, in Spain, went from thence to Rome

to see Livie, and returned again without looking at a single article; nothing being worthy of his notice after having seen so great a man.—I wish such thoughts were more general.

In the present day, I am sorry to say, no such respect is paid to learning or genius. Few, indeed, are the Mæcenases that exist among those of wealth and power. The man of genius often lingers out a pitiful existence, while his condescending patron deals out his smiles, shakes the needy by the hand, assures him of his protection one hour, but forgets that he has ever seen him the next. Many are the patrons of this description to be met with, who may justly be called a mass of arrogance, pride, and vanity; dupes to the designing; slaves to flatterers; ardent to pass for artists and wits; impatient of control, and anxious for applause! Such is the treatment the man of genius has to encounter from many who could spare him a corner of their land, without diminishing their greatness or glory. Every nation is proud of its literati, philosophers, and artists, but how few shew them much respect when living? They are too often left to starve in a country flowing with milk and honey; as a proof of which, the few following, out of many thousand instances, might be advanced.

Homer, the father and prince of poets, sung his own verses from door to door to keep him from starving; Virgil, the Mantuan shepherd, wove baskets; Plautus drove a mill; Terence was a slave; Boethius died in prison; Tasso was often hard distressed for a shilling; Bentivoglio was refused admission into the hospital he himself erected; Cervantes died of hunger; Cameons ended his days in an alms-house; and Vaugelas left his body to pay his debts. Such are a few of the privations and sufferings of those men whose works are read and admired by every one competent to appreciate real merit and superior worth. These were for-

eigners which I have just now mentioned ; but Britain, for all its boasted greatness, glory and grandeur, has come far short of her duty to her sons and daughters of afflicted genius. They too have often been left to wither in the breeze of penury,—

“ Then sink into the grave unpitied and unknown ! ”

I am at present unwilling to state particulars, although a few may be mentioned, such as Dryden, who, when alive, was in misery, and when dead, his body arrested for debt ; Otway, after a long fast, died with a crust of bread in his mouth ; Savage, the poet, in prison ; Sydenham, that excellent scholar and critic, died for a trifling sum due for provisions ; Chatterton, driven to desperation through neglect, finished his weary existence in despair ; poor Cunningham, while rapaciously devouring a salt herring he had received in charity, the spark of life fled ; Collins, Ferguson, and other eminent poets, ended their career in Bedlam ; and the immortal Burns, from the misanthropic treatment he received at the hands of his callous countrymen, died forlorn, neglected, and in indigence.

Even in the present day, will it be believed, that many talented and good men are still left a prey to all the horrors and privations of woe ! In my late wanderings on earth, for you know I still delight to visit the haunts of men, my attention was arrested by a written paper lying on the table of one, who, for many years has been known to the world as a literary man of some reputation, having given at least no less than ——— interesting volumes, on different subjects, to the public, within the last twenty years. Curiosity led me to read the MS., which I found was intended as a preface to a catalogue of *his books* which he was preparing for *sale* ; but as I understand he withdrew the address when his library was sold, I shall give it you as I found it written.

“ TO THE PURCHASERS OF MY BOOKS.

My friends,—It is not a customary thing for you to be thus addressed by an author, by way of preface, to a catalogue of books; but then, it is as uncommon a practice for authors to sell, or alienate their dearly beloved *libraries*; for as D’Israeli says, “in the life of a true collector, the selling of his *books* is a singular incident.” This, then, to be deemed my excuse. Once on a day my books were my principal pride, and my greatest pleasure. They were to me dear as the apple of my eye. In short, they were my chief consolation in a trying hour, my only solace under affliction, and my best though silent friends in the days of mental anguish, and heaven knows, neither of these have been few nor far between; I have been blessed with an ample store of them since I first became a pilgrim on earth.

And BOOKS are still my highest joy,  
These earliest please, and latest cloy.

The FEAST OF REASON, which from READING springs,  
To reas’ning man the highest solace brings.

’Tis BOOKS a lasting pleasure can supply,

Charm while we live, and teach us how to die!

But now we must part! And, at the end of this address, you will see for what laudable purpose. I have been basely and innocently plundered of my property by base and unprincipled miscreants, and not by debauchery or riotous living, too often the bane of man’s misery. But without further explanation of the cause, I may state without offence that, when poor Robin Bloomfield got a wife, he was shortly after necessitated to sell his *fiddle*; and the harper of Mull, to comfort a false fair one, burned his harp—*Ita est gloria conjugis*. But as the same cause do not always produce the same effect, I will not burn my fiddle, my harp, nor my books. My books, for a small recompense I will dispoise to another; my harp I will hang on the willows; and my fiddle shall once more,

when my books are parted from me, (for the best of friends must part,) cheer my drooping spirits with its enlivening tones. I was at much pains in making the collection, but I trust they will fall into such hands as can appreciate their merits, and reap the same advantage from their perusal as I have done. I do not look upon books as some do, a mere marketable article. I value them as I do a man of genius, not for his case, or outward covering, but from the noble and refined soul, which he possesses. All wise men, from the earliest ages to the present, have dedicated much of their time and their property to the accumulation of books, and literary property. Fortunes have been spent in pursuit of these pleasures; as, at one time prior to the art of printing, an ordinary estate would have made but a sorry figure in the purchase of a library. Still, there were then people who willingly sacrificed all their other comforts for the sake of a few parchment scrolls, MSS., as witness Cicero, (and Cicero was no vulgar boy,) and many others, who sold, and gave in exchange their lands for books. Antonio Becatelli gave a large field for a copy of Livie: and Cicero in his epistles to Atticus, (who was going to sell his library, as I am now mine,) says, "Pray keep your books for me, and do not despair of my being able to make them mine; which, if I can compass, I shall think myself richer than Cræsus, and despise the fine villas and gardens of them all." Again, "Take care that you do not part with your library to any man, how eager soever he may be to buy it; for I am setting apart all my rents to purchase that relief for my old age." In a third letter, he says, "That he had placed all his comfort and pleasures, whenever he should retire from business, on Atticus's reserving these books for him." And you will see from the epistle of Antonius Bononia Becatellus, (to whom I have just alluded) to Alphonsus



king of Naples and Sicily, that books were his chief pleasure. "You lately wrote to me from Florence, that the works of Titus Livius are there to be sold in very handsome books; and that the price of each book is 120 crowns of gold; therefore, I entreat your majesty, that you cause to be bought for us, Livie, whom we use to call the king of books, and cause it to be sent hither to us. I should in the meantime procure the money, which I am to give as the price of the book. One thing I want to know of your prudence, whether *I* or *Poggius* have done best; he, that he might buy a country house near Florence, sold Livie, which he had writ in a fair hand; and I, to purchase Livie, have exposed a piece of land to sell: your goodness and modesty have encouraged me to ask these things with familiarity, of you. Farewell, and triumph."—Books, at that time, were of so much value that, when they were transferred from one person to another, it was done as land is at present, with all the formalities of legal proceedings by a notary public; but times are changed. What would some of our forefathers have given for a glimpse of the lights that are now shed around us? Thanks to the noble art of printing, the mists are fled far from before us, and we can see clearly; even the poor as well as the rich can purchase a few of these luxuries. The pittance of the day labourer will go a good length in the purchasing of an ordinary meal—such is now the plentiful and cheap rate of *mental* provisions.

There is only one thing I have now to add before I conclude this address, and that is, that although I have in general paid the highest prices for many of the books in the following list, and consider many of them scarce and valuable, and rarely to be met with, even amongst antiquarians, I by no means wish that they should bring prices above their value; so, for that reason, I have not put a price upon any of them,

but have left this *business* part of the ceremony entirely to the judgment of the purchasers. I freely give them up as I did my *houses* and *lands*, although with quite different feelings, for the laudable purpose of paying debts which I never contracted, nor ever owed, that I might thereby do what I had always done, pay every claim against me, *right* and *wrong*, at the rate of twenty shillings per pound, so that I may die, as I have always endeavoured to live,—an *honest* and an *honourable* member of the commonwealth,—for I would much rather leave this ungrateful world, in which I have had so many hard fought battles, destitute of the common necessities of life, than wallowing in all the luxuries that man can desire, or in the unlawful possession of thousands ten dishonourably or dishonestly gotten, knowing, as every one ought, that it would profit me nothing to gain the whole world, if, by so doing, I was thereby to lose my own soul.

“An honest man’s the noblest work of God!”

Such, your majesty, is the lot of those men, with all their nobleness of soul and sentiment, doomed to live by the fruit of their brain; and, like—

“The rich physician, honoured lawyers ride,  
While the POOR SCHOLAR foots it by their side.”

There is now, however, a catholic provided for the alleviation of the miseries of the unfortunate sons of genius, in the formation of that noble, generous, and best of institutions, “*The Literary Fund Society*,” London, where authors have often found a healing balm, and softening ointment to their distressed and distracted souls and bodies. It having been the purpose of this institution to establish a fund, on which deserving authors may rely for assistance, in proportion to its produce.

Much has been done, and is still doing by this benevolent society, not only in relieving living authors in distress, but in affording assistance to their widows

and children, when they, themselves, are beyond the reach of pain and woe. This society was first instituted about 1789, by a few philanthropic noblemen and gentlemen of high respectability, who had seen and felt for the distresses of their kindred spirits when unprovided for by the government, and wealthy of their country.

Let it then no longer be said that unfortunate authors are ignominiously suffering in prison, as was wont to be the case, although many have immortalized their names by the works they have written while in durance vile, such as Buchanan's Psalms, Bunyan's Pilgrim's Progress, and hundreds more that might be mentioned, equally honourable to the British name.

“Ye friends of genius, friends of human kind,  
 Who still the throbbings of the wounded mind ;  
 Ye little flock, selected from the crowd,  
 The stern, the vain, the thoughtless, and the proud,  
 To pity's humble shrine your off'rings bring,  
 Afflicted genius is a sacred thing :  
 You suffer with the man of studious mood,  
 Who starves by labours for the public good ;  
 Whose wisdom forms us, and whose magic pen  
 Softens our hearts, and tames us into men.  
 Rouse, sons of wealth, whom heaven in anger sees,  
 Stretch'd on your sofas, in the pomp of ease ;  
 Who mark the poets' or historian's art,  
 And praise the truths that never reach your heart,  
 Who read an author as you quaff champaign,  
 To warm the frozen blood, and fire the brain ;  
 And while the flights of genius you admire,  
 View the scorn'd owner in a jail expire ;  
 Or, like poor Chatterton, resign his breath,  
 Self-murder'd to preclude a ling'ring death.  
 Rouse, sons of wealth, when pity calls, and find  
 How woes of sympathy exalt the mind ;  
 How oft, by small relief in season given,  
 We build in sorrow's breast a little heaven ;  
 And who, when such sublime effects are known,  
 Who but must feel it rising in his own ?”

Burton says of scholars,—“ They can measure the

heavens, range over the world, teach others wisdom, and yet in bargains and contracts, they are circumvented by every base tradesman." Pliny, when Isæus, says, "He is yet a scholar; than which kind of men, there is nothing so simple, so sincere, none better, harmless, upright, innocent, plain dealing men." In another place, it is said by the same philosopher, "We can make majors and officers every year;" kings can invest knights and barons, as Sigismund the emperor, confessed; but he, nor they, nor all the world, can give learning, make philosophers, orators, artists, poets, &c. Learning is not so quickly got.

Men who have instructed their country by their talents, who have invigorated it by their philosophy, who have adorned it by their genius, and extended its fame to the most distant countries, and the remotest posterity, to be abandoned by the rich, and those who have reaped the fruits of their toils, is certainly a chilling and heartless thought; but there are, and have been, some exceptions to be met with. The British government has bestowed a few pensions upon men of learning and genius, as a reward of their usefulness; and, no doubt, as a stimulant to encourage others to follow in the same tract, but they have been few and far between, compared with those that have been given to others, for purposes that I would be ashamed to name. Kings and queens have at times been known to befriend deserving merit, but rarely their advisers, they having too many of their own time-serving sycophant flatterers to gratify, to have anything to spare to an honest and honourable man of genius. I do not remember of one single solitary instance of a prime minister, doing a laudable and disinterested act of this nature, of his own accord, but several to the contrary, even when applied to. Let one instance, that of Walpole, suffice.—Poor Chat-  
terton, alas! alas!

As I have just now stated, some kings and emperors have acted differently from that of their ministers, in Britain, as well as in foreign countries. Give a retrospective glance to the generous conduct of the mighty Augustus, the Roman emperor. Did he not become a patron of the prince of Mantuan shepherds, the sublimely inspired *Virgil*, who repeated his verses in the imperial palace to this noble patron of the muses; and, when fatigued with reading, was not the first minister of the state directed to relieve him? But, such were the divine and melting strains of his muse, that Octavia by them was so overcome, that he fell senseless by his side, while the great Augustus himself was moved to tears. Need I inform you, that the noble hearted and generous Augustus, did not let his guest and his faithful muse go unprincely rewarded?

And such was the regard paid at one time to knowledge and genius, that doctors of laws, (L.L.D.) if of a corresponding behaviour, were accounted as noble, and this they prove from their sitting as judges in the imperial courts, from their admission to those posts of which nobles only were capable; adding, that they were styled *literata militia*; and that the most exalted character was *nobilis marte* and *arte*, *literis* and *armis*; that Constantine the Great issued a formal decree exempting professors of laws, together with their wives and children, from all taxes and burdensome offices; *omnes doctores sunt nobiles*, was a position never controverted. In China, it is learning only which promotes to honours; all candidates for offices undergo a strict examination, when (without any regard to birth, and no interest must be made) the best qualified carries it. Doctor is a title of which the most distinguished nobility is not ashamed; and many British dukes, earls, and barons just now are L.L.D. and look upon this title as a high honour. I shall mention, however, a reprimand given by the emperor Sigismund



to a great scholar whom he had lately knighted, for having left his doctorial seat to sit amongst the knights:—"Sir, you have degraded yourself—sovereigns being able to make knights by dozens, but to make *one* man of learning was beyond all their power." You will also remember the anecdote of Holbien, the famous painter.

From what I have now spoken on this important subject, you will see the necessity of schoolmasters, and professors in colleges being learned and good men, as they have much to do in the way of making men happy; and much in their power, if they incline, to make men miserable; and, if they do their duty faithfully, I have little doubt but you will most readily confer the title of Gentlemen on many of them, for many of them do, indeed deserve it. Still, there are some who take upon themselves these high and important offices, that are by no means qualified to honour them; and in other respects, come short of that becoming placidness which distinguishes the gentleman and scholar from the vulgar herd of ignorant and impudent clowns. Once in place, they fish no more in troubled waters, but become useless drones, cumberers of the ground, and patrons of nothing but Epicurian eating, and Bacchus drinking.

In justification of what I have here stated, the following anecdote was related by lord Sandwich, to prove that many of the priests in his time, were more inclined to drink than pray:—"I was in company," says he, "where there were ten parsons, and I made a wager privately—and won it, that among them there was not one prayer book. I then offered to lay another wager that, among the ten parsons there were half a score of cork screws—it was accepted, the butler received his instructions, pretended to break his cork screw, and requested any gentleman to lend him

one, when each priest pulled a cork screw from his pocket."—Enough!

*King James.*—In your account of learned men, you touched slightly on men of genius and talents. Will you now say something of poets and poetry? I long to hear your opinion of both, particularly poets, and explained in our conversation, for we were both accounted rhymers in our day. Aye, I know not if many who had a better name at the time, have had such a lasting one, which is a sure sign of our superiority; for the public opinion of nearly three hundred years, is surely criterion enough to warrant what I have said in the most extended sense of the word, both of our works having stood the tooth of time, and test of critics for that lengthened period, in spite of all the censure malice could devise. True merit always burns bright, and is a lamp none can extinguish.

*Sir David.*—You now make me proud, by bringing to my recollection my intimacy with the muses; and, as you were also a welcome guest at Parnassus, I may say with Congreve,—

" Poets have an undoubted right to claim,  
If not the greatest, the most lasting name."

History informs us that poetry began with shepherds, whose god was Pan; having from their many leisure and abstracted hours (while tending their flocks,) a fit opportunity for such a pursuit. Hence, they first composed couplets, next verses, and these they perfected themselves in, and sung, while following their daily occupations. Poetry, says Strabo, was the first philosophy that ever was taught; nor were there ever any writers thereof known before Musæus, Hesiod, and Homer; by whose authority Plato, Aristotle, and Galen, determine their weightiest controversies, and confirm their reasons in philosophy. And what were the songs of Linus, Orpheus, Amphion, Olympus, and that ditty Jopas sung to his harp at

Dido's banquet, but natural and moral philosophy, sweetened with the pleasance of numbers, that rudeness and barbarism might the better taste and digest the lessons of civility. It is generally affirmed, that poesy was the most ancient of all artificial literature, especially amongst the Grecians; Pherecides was the first who wrote prose in the Greek language, and he lived about the time of Cyrus, which was some hundred years after Homer and Hesiod; and Strabo undertakes to prove that prose is only an imitation of poetry. The first specimen of poetry was shown in hymns and prayers to the Deity, and began in wild notes, before the invention of feet and measures. That poetry is still most sublime and lasting, where the subjects and ideas are religious, without which the dignity essential cannot be supported. And if we consider poetry in her first institution, ere she became a prostitute to lust, flattery, and ambition, we shall find her giving laws to religion, politics and manners. In her custody was that fountain, whence all the profitable rules for the economy of life were to be drawn. The greatest prince formed their courts to hers; nor was the divine mistress less courteously received in the camp. Hence mighty generals had the best instructions both for their conduct and valour, and were encouraged by the records of antiquity, faithfully preserved by some poet's hand, to signalize themselves in such famous acts, as should render them worthy the like praise of posterity. For it is well known that Alexander, by reading Homer, (a copy of which he constantly carried with him, and placed the same beneath his pillow at night,) was especially moved to go through with his conquests. And so much did he esteem this poet, that, when the messenger of a great victory came running to him with great joy in his countenance, he said, "What are you about to tell me worthy of so great joy? Is Homer alive again?"

He, also, having taken Thebes, spared the posterity of Pindar, a poet born in that city, and ordered that his house should stand safe. Among the spoils of Darius, king of the Persians, having taken a casket of perfumes, which was adorned with gems and pearls, he said, "Let the works of Homer be deposited in it." For he was desirous, that the most valuable work of human genius should be kept in a piece of workmanship as rich as possible. He said, "that the writings of Homer contained all the instructions necessary, either for a king or a general." And, I may say of him what was said of our national poet, Thomson,—

"Tutor'd by thee, sweet poetry exalts  
Her voice through ages, and informs the page  
With music, image, sentiment, and thought,  
Never to die."

The ancient bards of Britain gave no small encouragement to the valour of their countrymen, as is mentioned by Athenæus, Lucan, &c. which is no small addition to its praise. And almost every one knoweth how dear the works of Homer were to Alexander, as I have already mentioned, as well as to Euripides, and Amyntas, king of Macedon. Virgil to Augustus, king of Naples; Theocritus to Ptolomy and Berenice, king and queen of Egypt; the stately Pindar to Hiero, king of Sicily; Ennius to Scipio; Ansonius to Gratian. who made him proconsul; and Chaucer to king Richard II.; Gower to Henry IV. of England; Buchanan to yourself, &c. And Charlemaigne, Augustus Cæsar, Octavius, Adrian, Germanicus, Theobald, John II. king of Arragon. and your predecessor James I. not mentioning yourself, disdained not to make poetry their pleasure; but took delight in composing the same; so that they are, with many others, both ancient and modern, immortalized more for their skill therein, than for the crowns they wore. To this art the heroes of all ages have been

indebted for their lasting name; whereas, without it, perhaps we should hardly have known there had been any such men, at least very obscurely.

Surely, then, poetry is a noble art; and the poet, whether of the present or the past times—he who seeks to exalt and not to debase human nature—is one who occupies the most exalted station in the literary world. On the contrary, the man who forgets the noble and godlike ends which poetry was designed to promote, and degrades the art by applying it to the circulation of licentiousness or blasphemy, is one at whom every honest man should point the finger of scorn and detestation.

“Blest be the day I scap'd the wrangling crew,  
From Pyrrho's maze, and Epicurus' sty;  
And held high converse with the godlike few,  
Who to the enraptured heart, and ear, and eye,  
Teach beauty, virtue, truth, and love, and melody.

“Then hail, ye mighty masters of the lay,  
Natures true sons, the friends of man and truth!  
Whose song, sublimely sweet, serenely gay,  
Amused my childhood, and inform'd my youth,  
For well I know wherever ye reside,  
There harmony, and peace, and innocence abide.”

Much have been written in praise and dispraise of poetry, some calling it a madness in the mind, others again affirming it to be in some sense a prophetic spirit. And that theatres and stately amphitheatres were not raised for historians, philosophers, lawyers, physicians, &c. but only to represent the poetry of poets and their works; for the perfection of other arts is limited, but this of poetry has no bounds: so that it is no wonder that many persons should find such charming emotions upon reading Homer, Virgil, and the rest of the ancient poets; and that the passions should be extremely touched at the tragedies of Shakespeare, and others of the poets ancient and modern.

The power of poetry is universally known and acknowledged, and sufficiently justifies the foundation



of those opinions of old, which derived from it divine inspiration. As Oldham, in his imitation of Horace's Art of Poetry, says,—

Hence poets have been held a sacred name.

And in another place, adds,—

Verse was the language of the Gods of old,  
In which their sacred oracles were told.

Of late, poets and poetry, have been little regarded, for they have been too plentiful; nature has been too lavish of her gifts; like beautiful women, the scarcer they are, the more they are valued and esteemed, but when plentiful they cloy. Pity it is that so few noble and generous Mæcenasses are to be found among the rich and great, at the present day, in Britain, to patronize and encourage those noble-minded men, the sons of nature: for a poet is not like other men, he is made by miracle in his mother's womb, each man bringing with him an innate property thereto at the time of his birth. Hence Tully is said to be long ere he could be delivered of a few, and those but poor verses, whilst Ovid could speak nothing but verse.

A poet was called *Vates*, which is as much as divine, fore-seer, or prophet; and of this word *Carmina*, which was taken for poetry, came this word *charm*, because it is as a divine enchantment to the senses, drawing them by the sweetness of delightful numbers to a wondrous admiration. The Greeks derive a poet from this word *poiem*, which signifies to make; and we following it, call a poet a *Maker*; which name how great it is, the simplest can judge; and poetry, Aristotle calleth an art of imitation, or to speak metaphorically, a speaking picture. A king ought now and then to take pleasure in hearing and reading of poetry, because thereby he may learn many things done in the kingdom, which otherwise he would not know.

Toiland, in his history of the Druids, says, that it

was decreed by Adius, king of Scotland, and the great Columba, that, for the better preservation of their history, genealogies, and the purity of their language, the supreme monarch, and the subordinate kings, with every lord of a cartred, should entertain a poet of his own, no more being allowed by the ancient law of the island; and that upon each of these and their posterity, a portion of land, free from all duties, should be settled for ever; that for encouraging the learning these poets and antiquaries profest, public schools should be appointed and endowed under the national inspection; and that the monarch's own bard should be the arch-poet, and have superintendency over the rest. Among the ancient Celts, their person and offices were held sacred; for they were prophets, priests, and physicians. Even in modern times, their very dust is more esteemed than the greatest hero, for the late lord Byron gives the following account of what he was an eye witness, near Rome in Italy.

“ I canter by the spot each afternoon,  
Where perish'd in his fame the hero boy,  
Who liv'd too long for men, but died too soon  
For human vanity, the young DE FOIX !  
A broken pillar, not uncouthly hewn,  
But which neglect is hastening to destroy,  
Records RAVENNA's carnage on its face,  
While weeds and ordure rankle round the base.

“ I pass each day where DANTE's \* bones are laid--  
A little cupola, more neat than solemn,  
Protects his dust, but reverence here is paid  
To the BARD's tomb, and not the WARRIOR's column;

\* Dante was the first great poet of modern Italy, whose works so largely contributed to fix the language of his country, and give the inhabitants a taste for polite literature. He was born at Florence in 1265, and died at Ravenna in 1321, where lived his friend, Guido Novella da Polenta, a patron of literature, who first erected a monument to his memory. In 1780 a more sumptuous one was erected by cardinal Gonzago, with this inscription :--“ Danti Alighario, Poetæ sui temporis primo, Restitutori politici humanitatis.” It is to this monument that Byron alludes in his Don Juan.

The time must come, when both alike decay'd,  
 The chieftain's trophy, and the poet's volume,  
 Will sink where lie the songs and wars of earth,  
 Before Pelide's birth or Homer's death."

And, when the oracle of Apollo at Delphos was asked why Jupiter should be the chief of the gods, since Mars was the best soldier, made this answer,—  
 "Mars is *valiant*, but Jupiter is *wise*." And, is it not well known to you, that on the late General Wolfe's receiving a copy of Grey's "Elegy in a country church-yard," on the eve of the battle in which he lost his life, was so enchanted with its beauties, that he exclaimed that he would rather be the author of this inimitable poem, than the victor of the projected battle?

After this honourable manner have poets and poetry been treated, even by the less civilized part of the human race; for, besides the advantages to be derived from the right use of poetry itself, I must say that I never knew an inspired poet with a bad heart, nor be guilty of a mean or dishonourable action. It is true, they are in general poor, but that is owing to themselves, for they will not stoop to flatter as other people do, their being a consciousness of superiority on their parts, though not of riches, of talents inestimable. Indeed, all those who bear the name of poets are not so; and many have assumed the name and office, that are by no means worthy of the same; merely rhymers, and not poets. But surely you would not despise the faithful physician, because there are quacks and impostors in the profession, who disgrace the name; nor would you think less of the honest and able lawyer, because there are many mean and dishonest pettifoggers follow the same occupation; nor would the pious christian turn from his bible with disgust, because a false prophet expounds it in a manner contrary to his wish, and its right reading. There are good and bad in all ranks and professions. I will, therefore, shortly

close this discourse with observing that, although poets in general are poor, they are honest and honourable, and many of them deserving the title of Gentlemen. For, as his grace, John duke of Buckingham, says,—

Of all those arts in which the wise excel,  
Nature's chief masterpiece is writing well :  
No writing lifts exalted man so high,  
As sacred and soul-moving POESY :  
No kind of work requires so nice a touch,  
And if well finish'd, nothing shines so much.

I may also state its influence on the spirits and morals of the people, as well as its usefulness and pleasures to society. Did not the great political Fletcher, in speaking of his country's vices, say,—“Give me the making of the ballads, and I care not who make the laws,” thereby implying that the poetry was more productive of moral good than the laws. You will also remember what influence the voice of song had, when delivered by the minstrel who accompanied William the conqueror to the invasion of England. Did he not, by rushing into the enemy's ranks chaunting the song of Rollo, lead on his countrymen to the victory of Hastings? And, did not the songs of the Welch bards inspire with a spirit of resistance the authority of the English, that Edward I. caused the whole fraternity to be exterminated, which Hume has styled a barbarous but not absurd feeling? And lord Wharton's song of “Lullibullero,”—immortal as the favourite of Uncle Toby—is supposed to have had no slight influence in promoting the English revolutions. Many modern instances might also be quoted, particularly the “Hymne Marselloise,” which shook the Bourbons from their throne; and the unrivalled naval songs of Dibdin, which were so instrumental in quelling the mutiny at the Nore. And, did not the Georgies of Virgil inspire his countrymen with new ardour in their pastoral and agricultural pursuits? The writings of Homer, in art, science, and war, &c.

And, in our own country, what can be compared to its ballads for simplicity, sublimity, and powerful effect on the minds and understandings of every sensible person, the narratives embodying every thing great and noble in life, and pathetic in death? Do you remember what a favourite Scottish poet says when writing on this subject?—"There is a noble sublimity, a heart-melting tenderness, in some of our ancient ballads, which shew them to be the work of a masterly hand: and it has often given me many a heartache to reflect, that such glorious old bards—bards, who very probably owed all their talents to native genius, yet have described the exploits of heroes, the pangs of disappointment, and the meltings of love, with such fine strokes of nature—that their very names (O how mortifying to a poet's vanity!) are now buried among the wreck of things that were."

"Then grieve not, thou to whom th' indulgent muso  
Vouchsafes a portion of celestial fire;  
Nor blame the partial Fates, if they refuse  
Th' imperial banquet, and the rich attire.  
Know thine own worth and reverence the lyre.  
Wilt thou debase the heart which God refined?  
No: let thy heaven taught soul to heaven aspire,  
To fancy, freedom, harmony, resigned;  
Ambition's grovelling crew for ever left behind."\*

*King James.*—I am much pleased with your definition of poets and poetry: it is, indeed, very flattering to me, who, at one time, made Parnassus my banquet, Pegasus my companion, the muses my sisters, the

\* I have had the honour of the company, conversation, and correspondence of many of the best poets to whom Britain has given birth for several years past, and at this time, I do declare, that amongst the whole I never found one base or deceitful heart. While I am writing this, I can rank amongst my living friends, bards whose lyrics, &c. will do honour to their native land, while their authors' bodies are mouldering in the clay. Were it not invidious to make a selection, I would name a few, particularly A. Laing, Esq. of Brechin, and , &c.; but why thus particularise , out amongst so many? Their works are their best comments.



Castalian spring the fountain of my pleasure, and poetry my greatest delight. I have written many fine songs myself, and encouraged others to follow my example. It was under the reign of my father and myself, that many of the best Scottish poets flourished, such as Gavin Douglas, bishop of Dunkeld; Bellenden, arch-dean of Moray; Dunbar, Henryson, Scott, Montgomery, Kennedy, the three Wedderburns, and many others, as well as yourself, and Buchanan, whose works are to be found in the libraries of the curious, and in the Bannatyne's manuscript collection of rare Scottish poems, in the advocates' library of Edinburgh.

*Sir David.*—Yes: it was in your time that the beautiful old ballads of the deaths of Johnny Armstrong and Gilderoy, the first whom you caused to be slain, and the latter hanged, unjustly, were written. I mean unjustly, as it was after you had promised them their lives. This is a stain in your character which all the good deeds of your life and history will never be able to obliterate. Do you recollect of having written to this effect, as characterized in the ballad,—

“The king he wrote a letter then,  
A letter which was large an lang;  
He signed it wi' his ain hand,  
An' promis'd to do him NAE WRANG.”

That is, John Armstrong, but shortly after, as the song says,—

“Fourscore an' ten o' John's best men,  
An' HE, lay gasping on the ground.”

This might teach people not to put their trust in princes, nor in the son of man in whom there is no help.

Of your poetry, nor of my own, do I intend to speak at present. I know many have ascribed some of your best pieces to your predecessor, James I., but, ungenerous as they have been, they have not dared to rob you of all, there is still as much left as immortalize

your name. It is, however, a matter of small importance to either of us now to know particulars, which shall cause me wave this part of the conversation, and turn it to another of more importance, that of the character and office of a critic and reviewer, and criticism.

*King James.*—I am right glad of this, good sir David. Critics and reviewers form a class of men I always abhorred. Can it be possible that any one of them is worthy of your attention? Or that it is possible for any of them to be a Gentleman?

*Sir David.*—It is perfectly possible, noble sire. There are many at present lives in your old metropolis, who would do honour to any trade or profession. The only fault they have as reviewers is, that they are a little too tardy in their notice of young and rising aspirants to literary fame; and, when noticed, give so little allowance to their youth and want of experience, their situation in life, and the disadvantages they have to labour under, as well as obstacles with which they have to contend, that they at once plunge into the very vortex of the stream, dragging their followers along, and he that has no buoyant apparatus, sinks for ever.

The office of a critic, in former times, consisted in a defence of poetry, or an author's failings, as well as his business to illustrate obscure beauties; to place some passages in a better light, and to redeem others from malicious interpretation. To help out an author's modesty, and shield him from the ill-nature of those persons who unjustly set up for censors; but in this age they, for the most part, think it their principal business to find fault. Criticism, as it was first instituted by Aristotle, was meant as a standard of judging well. The chief part of which is to point out those beauties that should delight a reasonable reader. It is malicious to cavil at small failings, and no good critic will do it, for they know that the greatest authors

stand not free of faults. The author of the *Dunciad* says,—

Let such teach others who themselves excel,  
And censure freely, who have written well :  
Whoever thinks a faultless piece to see,  
Thinks what ne'er was, nor is, nor e'er can be.

There have, however, of late years, been some presumptuous critics, that imagined they might censure the best writers with impunity; as did Anytus, Melitus, and Lycon censure Socrates, &c. Many among the ancients lost their lives for their daring assurance, and became odious to all good and learned men. Even among the moderns, several have lost their lives, and the good opinion of the more learned part of mankind. David Hume, the historian, was one who mortally hated critics, so much so, that he was once known to have chased a reviewer, who had written unfavourably of his works, round and round a counter with a drawn sword with the intent to murder him.

Aristarchus and Zoilus, famous critics of antiquity, had this difference between them, that the first was learned and judicious, the other passionate and insincere; so that his name has been given to impertinent critics, jealous of the renown of good authors. All do not agree about the place or manner of Zoilus's death, but say it was a violent one, being a just punishment for his rashness and spite. Aristarchus's reputation was so well established, that his censure made all the works be received that he approved, and all rejected that he condemned. It is, therefore, necessary for a critic to be master of many qualifications, to be learned and sincere, free of prejudice, and have a discernment between truth and falsehood, and good and evils. He should also be superior to the person whose work he reviews, or rather censures. As the character of critics is not my forte, I shall not dwell long on the subject; but, in the mean time, endeavour to divest you

of that rooted prejudice which you say has made you loath the very name.

The advantages that flow from an impartial review of any new publication, both to the author and publisher, are scarcely to be credited; that is to say if it be a work of merit: if not, the faults are pointed out, and every muscle and vein so laid open to the meanest capacity that the author must improve both in style and composition, and guard against committing the same faults in future. We had no such public monitors in our days. No man of genius need be afraid of impartial criticism; for, although it is the prerogative of critics to judge of the merits of other people's works, and partiality in a critic rarely allowed, they all have their vocation, and weak side at which they are pregnable. Some are swayed by one glittering toy, and some by another. The press, which has been justly styled the "Nurse and preserver of the arts and sciences," has been a great means of multiplying the works of the learned; and, at the same time, subjected them to hosts of foes.

The liberty of the press has been a blessing to thousands; but, in the hands of an envious and unprincipled person, a dangerous weapon. Instead of disseminating that useful knowledge for which it was at first designed, it has often become worse than a dagger in the hands of a midnight assassin. It has robbed many of their good name, which was dearer than life itself; and I cannot but think that those who privily assault the one, could destroy the other, might they do it with the same security and impunity. Who does not glory in the liberty of the press? But who would take pleasure in robbing his fellow-creature of his good name? And who would not consider the editor of a quarterly, a monthly, or a weekly review, and the editor of a book, a newspaper, or any other printed paper, to have the same liberty of exercising

his calling as his fellow-citizen? But who would think or say that he had a right to abandon truth, and recede from the principle of veracity, in any case whatever? Yet, although the conductor of a press, or the editor of a review, of a magazine, or newspaper, has more power of indulging in calumny and detraction, in slander and falsehood, against the person and character of an author, he is as culpable in the eyes of justice as any other person, having thus plunged a moral dagger in the bosom of one who never intended him the least harm. Those who boast of the liberty of the press, and a toleration to criticise, do not mean, nor will you, sire, contend, that it should thereby become the vehicle of abuse; but of boldly publishing every thing consistent with truth and justice between man and man. When the press and its conductor, be what he may, deviate from honour for the sake of public or private revenge, they then justly become the object of attack and persecution. The one to be destroyed, and the other to be branded with infamy and disgrace ever after.

Printing presses have now been set up in almost every little hamlet and village in Scotland, and reviews and newspapers established, edited, in many cases, by illiterate men, who grasp at every new work with the savage ferocity of a hyæna. To fish for beauties, like some of the critics of old, is not their aim, but to pull it in pieces, and exhibit its mangled defects to a gazing and gaping multitude, ready to swallow all that has been told, that they may have the appellation of wits, men of genius, with sound and erudite understandings; and who condemn whatever they do not know, or cannot comprehend. But such puny authorities I ever loathed.

“ The poor in wit, or judgment, like all poor,  
Revile, for having least, those who have more :  
So 'tis the critic's scarcity of wit  
Makes him traduce those who have most of it.



Since to their pitch himself he cannot raise,  
He them to his mean level would debase;  
Acting like demons, that would all deprive  
Of heaven, to which themselves can ne'er arrive."

There are also many insignificant and contemptible critics, who revile and despise every good work, that they may thereby become singular, and get themselves brought into notice, not for their wisdom, but their insignificance and absurdities, as the heathen said when he set the temple of Diana on fire, "He wished to make himself immortal by some means, and as he could not accomplish it by a good, it was all one to him if by a bad cause." This is the case with many reviewers.

When I said, a little ago, that in many cases the literary department of newspapers, &c., was managed by ignorant people, I did not mean in general; for, at the present day, there are many of the local and provincial newspapers, not only of Scotland, but throughout Britain, conducted by gentlemen of the highest qualifications, the finest feelings, most unprejudiced principles, learned, eminent, and honourable, and who would not stoop to a mean or ignoble action for the universe. And, were I again on earth, and had to pass the ordeal of criticism, I would sincerely pray that these critics were my task-masters, and awarded me the hire of my labours.

Criticism has now become so general, and so severe, that not only the works, but the *authors*, are censured by some. Even great an advocate as I am for liberal criticism, I can by no means agree with those who make attacks upon the private life and character of an author; for, although his writings, as soon as published, become public property, and the purchaser at freedom to use them as he pleases, he has no right whatever to calumniate and vilify the writer's name and profession, if he have one. The life of an author, during his life time at least, ought to be his own property, and he alone have the right to give or withhold it from

the public. Would you not then think with me, that he is but a villain and a miscreant that would rob him of this, and drag him against his will, with all his faults and imperfections on his head, before the bar of a public, and often prejudiced tribunal? The poet says,—

“Some judge of AUTHORS' names, not works, and then,  
Nor praise nor blame the WRITINGS, but the MEN.”

The *Irish* Cunningham, who felt indignant at such treatment, expresses himself as follows:—

When a wretch to public notice  
Would a man of worth defame,  
Wit, as threadbare as his coat is,  
Only shews his want of shame.

I have now shewn you the advantages and disadvantages that an author labours under when he commits the children of his brain to the fury of those called critics and reviewers. I have also pointed out to you, for your consideration, both classes of critics, good and bad, that you may be able to say, when we close our conversation, who are, and who are not *Gentlemen*.

But first, I shall offer, by way of remarks, a few things upon *criticism* in general, a study very necessary, as I have already observed; but fallen into contempt through the abuse of it; as the opinion of one capable of judging.

At the restoration of learning it was particularly necessary; authors had long been buried in obscurity, and consequently had contracted some rust through the ignorance and barbarism of preceding ages: it was, therefore, very requisite that they should be polished by a critical hand, and restored to their original purity. In this consists the office of critics; but, instead of making copies agreeable to the manuscripts, they have long inserted their own conjectures; and from this licence arise most of the various readings, the burdens of modern editions: whereas, books are like pictures, they may be varnished, but not a feature is

to be altered, and every stroke that is thus added destroys in some degree the resemblance; and the original is no longer a *Homer* or a *Virgil*, but a mere ideal person, the creature of the editor's fancy. Whoever deviates from this rule, does not correct his author. And, therefore, since most books worth reading have now good impressions, it is a folly to devote too much time to this branch of criticism; it is ridiculous to make it the supreme business of life to repair the ruins of a decayed world, to trouble the world with vain niceties about a letter, or a syllable, or the transposition of a phrase, when the present reading is sufficiently intelligible. These learned triflers are mere weeders of an author, they collect the weeds for their own use, and permit others to gather the herbs and flowers. It would be of more advantage to mankind when once an author is faithfully published, to turn our thoughts from the words to the sentiments, and make them more easy and intelligible. A skill in verbal criticism is in reality but a skill in guessing, and, consequently, he is the best critic who guesses best: a mighty attainment! And yet with what pomp is a trivial alteration ushered into the world? Such writers are like *Caligula*, who raised a mighty army, and alarmed the whole world, and then led it to gather cockle-shells. In short, the question is not what the author might have said, but what he has actually said; it is not what a different word will agree with the sense, and turn of the period, but whether it was used by the author; if it was, it has a good title still to maintain its post, and the authority of the manuscript ought to be followed rather than the fancy of the editor; for can a modern be a better judge of the language of the purest ancients, than those ancients who wrote it in the greatest purity? or, if he could, was ever any author so happy as always to choose the most proper word? Experience shews the impossibility.

Besides, of what use is verbal *criticism* when once we have a faithful edition? It only embarrasses the reader instead of giving new light, and hinders his proficiency by engrossing his time, and calling off the attention from the author to the editor; it increases the expense of books, and makes us pay an high price for trifles, and often for absurdities. I will only add, with sir Henry Saville, that various lections are now grown so voluminous, that we begin to value the first editions of books as most correct, because least corrected.

There are other critics who think themselves obliged to see no imperfections in their author: from the moment they undertake his cause, they look upon him as a lover upon his mistress, he has no faults, or his very faults improve into beauties. This, indeed, is a well-natured error, but still blameable, because it misguides the judgment. Such critics act no less erroneously, than a judge who should resolve to acquit a person, whether innocent or guilty, who comes before him upon his trial. It is frequent for the partial critic to praise the work as he likes the author; he admires a book as an antiquary a medal, solely from the impression of the name, and not from the intrinsic value. The copier of a favourite writer shall be more esteemed than the finest gold of a less acceptable author. For this reason many persons have chosen to publish their works without a name, and by this method, like *Appelles*, who stood unseen behind his own *Venus*, have received a praise, which perhaps might have been denied if the author had been visible.

But there are other critics who act a contrary part, and condemn all as criminals whom they try. They dwell only on the faults of an author, and endeavour to raise a reputation by dispraising every thing that other men praise; they have an antipathy to a shining character, like some animals, that hate the sun only because of its brightness: it is a crime with them to



excel; they are a kind of *Tartars* in learning, who, seeing a person of distinguished qualifications, immediately endeavour to kill him, in hopes to obtain just so much merit as they destroy in their adversary. I never look into one of these critics than he puts me in mind of a giant in romance. The glory of the giant consists in the number of the limbs of men whom he has destroyed; that of the critic in reviewing—

“DISJECTI MEMBRA POETÆ.”

If ever he accidentally deviates into praise, he does it that his ensuing blame may fall with the greater weight; he adorns an author with a few flowers, as the ancients those victims that they were ready to sacrifice. He studies *criticism* as if it extended only to dispraise; a practice which, when most successful, is least desirable. A painter might justly be said to have a perverse imagination who should delight only to draw the deformities and distortions of human nature, which, when executed by the most masterly hand, strike the beholder with most horror. It is usual with envious critics to attack the writings of others because they are good; they constantly prey upon the fairest fruits, and hope to spread their own works by uniting them to those of their adversary. But this is like Mezentius in Virgil, to join a dead carcass to a living body; and the only effect of it to fill every well-natured mind with detestation: their malice becomes impotent, and, contrary to their design, they give a testimony of their enemy's merit, and shew him to be an hero by turning all their weapons against him. Such critics are like dead coals, they may blacken, but cannot burn. These writers bring to my memory a passage in the *Iliad* where all the inferior powers, the *Plebs Superum*, or rabble of the sky, are fancied to unite their endeavours to pull *Jupiter* down to the earth; but by the attempt they only betray their own inability; *Jupiter* is still *Jupiter*, and by their unavailing efforts they manifest his superiority.



Modesty is essential to true criticism; no man has a title to be a dictator in knowledge, and the sense of our own infirmities ought to teach us to treat others with humanity. The envious critic ought to consider, that if the authors be dead whom he censures, it is inhumanity to trample upon their ashes with insolence; that it is cruelty to summon, implead, and condemn them with rigour and animosity, when they are not in a capacity to answer his unjust allegations. If the authors be alive, the common laws of society oblige us not to commit any outrage against another's reputation; we ought modestly to convince, not injuriously insult; and contend for truth, not victory; and yet the envious critic is like the tyrants of old, who thought it not enough to conquer, unless their enemies were made a public spectacle, and dragged in triumph at their chariot wheels; but what is such a triumph but a barbarous insult over the calamities of their fellow-creatures? The noise of a day, purchased with the misery of nations? However, I would not be thought to be pleading for an exemption from criticism; I would only have it circumscribed within the rules of candour and humanity. Writers may be told of their errors, provided it be with the decency and tenderness of a friend, not the malice and passion of an enemy. Boys may be whipped into sense, but men are to be guided with reason.

If we grant the malicious critic all that he claims, and allow him to have proved his adversary's dulness, and his own acuteness, yet, as long as there is virtue in the world, modest dulness will be preferable to learned arrogance. Dulness may be a misfortune, but arrogance is a crime; and where is the mighty advantage, if, while he discovers more learning, he is found to have less virtue than his adversary? and though he be a better critic, yet proves himself to be a worse man? Besides, no one is to be envied the

skill in finding such faults as others are so dull as to mistake for beauties. What advantage is such quick-sightedness even to the professors of it? It makes them difficult to be pleased, and gives them pain, while others receive a pleasure; they resemble the second-sighted people in Scotland, who are fabled to see more than other persons; but all the benefit they reap from this privilege, is to discover objects of horror, ghosts, and apparitions, &c. &c. &c.

I am afraid I have dwelt too long upon this subject interesting as it is, although I could yet for an hour to come, dwell upon the advantages to authors, and the public in general, of fair and candid criticism. You will say that, from a consciousness of my own deficiency, I have in reality been pleading my own cause. It may be so, and I trust that if ever this *conversation* should come to light, I will meet with that candour and mercy from my judges as I have formerly done on almost every other occasion. But, whatever may be the fate of this work, it has proved to me a source of much pleasure in my solitude; and, should it meet with that cordial reception which I anticipate from the right thinking part of the community, I have no doubt but it will add another laurel to my brow, or, in other words, a stone to my cairn.

*King James.*—You have now, I must candidly confess, greatly smoothed down the prejudices that rankled in my breast against critics and reviewers, previous to hearing your account of them. I now find from what you have said, that they are not only a useful, but a meritorious class of men, and I will not hesitate in conferring on those I find worthy, the distinguished and honourable title of Gentlemen. I freely admit, also, the justness of your observations on many of the meaner sort of editors of provincial, and, I may add, metropolitan newspapers, magazines, &c.

*Sir David.*—I am glad I have now shaken the

nerves of your prejudice, and all the venom against critics rooted out. I shall next proceed with *Historians* and *History*.

History, as Cicero says, is time's evidence, antiquity's herald, truth's light, memory's life, and life's mistress. In time, as in a clear mirror, appears the experience of former years, the conduct of predecessors; and, as it were, the souls of men collected in a focus. It encouraged men to virtue, and prevents them from doing vicious acts, by the glorious memory of the one, and the nauseous retrospection of the other. It is also as a rod to the back of many men in office and trust, knowing that if they be found guilty of the smallest breach of confidence reposed in them, it will be recorded by the faithful hand of history, and laid before their successors to their eternal disgrace.

The Antiquarian Societies, the Bannatyne, Maitland, and Abbotsford Clubs in Edinburgh and Glasgow, have been instituted by men of rank, wealth, learning, and genius, for the purpose of preserving such records and literature of their country as were likely to be lost.

It may, then, be said of history, as is said of the press, it is the "Nurse and preserver of all arts and sciences." It is the best schoolmaster in war, the teacher of stratagems, and giveth more directions than a whole state. Alexander learned of Achilles, Scipio of Xenophon's Cyrus, and Selim the first of Alexandria; all of whom became valiant captains. History or historians, may be said to be time's amanuensis; for more is to be learned from history, or from the pen of a faithful historian, in one hour, than what is to be found in an unprofitable waste of an age. The deeds of a thousand years are given, like a panorama, at one view. The historian, then, deserves every mark of respect and preference, since Solomon says, "That nothing is richer than wisdom; and it is from

history that much of our wisdom is to be derived—no subject affording more delight.” And what can be more profitable, says Diodorus Siculus, than sitting on the stage of human life, and to be made wise by the example and follies of those who have trod the path of error and danger before. Historians began early to commemorate the lives and actions of great men, for which they were much revered and esteemed; and their descents in genealogy, and the annals of their country, recording what was done from year to year. All the transactions of the Jewish times and history were regularly entered in a public register,\* by a person denominated the *Recorder* or *Historiographer*, a stated officer to the Jewish kings. And the book of Jasher was the standard authentic book, in which they were so entered by authority, and from which extracts were made, as occasion required. You will recollect of the anecdote I have already told you of the Chinese historian.

Many of the works of the early historians are lost; but many yet survive, to show their great learning, their persevering researches into things almost annihilated, or buried in a chaos of mystery corrupted and moth-eaten by time. There have been many historians in Scotland, who do great credit to their country, although some of them are now accounted fabulous, and little regarded by a few, who consider themselves much wiser and better than their predecessors; but to write a faithful and complete history of any place or circumstance, would require the labour of an age.

From what I have now spoken, and your own personal knowledge, you can judge how far an historian has a right to expect the name of Gentleman, while I go on with the history of a soldier.

*King James.*—You might, at the same time, add

\* Le Clerc seems to have imagined that this record was kept in verse.

that of a sailor, for they go hand in hand in defence of their country, and bringing home the spoils of their enemies, the rewards of their toils and danger.

*Sir David.*—While a nation is threatened with a foreign invasion, the soldier becomes her defence, while the sailor, on his wooden walls, becomes a bulwark, and makes the foe to tremble as he approaches her shores.

The glory of a soldier ought to be honour and not gain; free from every selfish motive; humane, and not cruel. Caius, a nobleman of Rome, who was thrice consul, when he had beaten Pyrrhus, king of Epirus, and drove him out of Italy, he divided the land, distributing to every man four acres, and reserved no more for himself; saying, "that none ought to be a general, who could not be content with a common soldier's share; and that he would rather rule over rich men than be rich himself." Happy is that country whose captains are *Gentlemen*, and whose *Gentlemen* are captains.

The able and gallant general Elliot, was of the same mind and disposition; he considered himself as the father of the regiment, and as if to his care and cultivation the morals and temporal happiness of his men, as well as the mere machinery of the soldier, were committed. The consequence was, that he was revered and cherished by all his men. This worthy great man is an exception to that dictum of philosophers, that birth and high lineage are not at all to be considered in the formation of a great character, which must solely rest upon the personal merits of the individual who aspires to it. But in the present case, the consciousness that he was really a Gentleman, was what made Elliot a hero. The general was born of parents to whom their ancestors had transmitted nothing but the memory of a long line of predecessors, who had signalized themselves by military exploits,



and borne with honour very considerable employments in the army. The father and mother of Elliot were natives of Scotland, where he himself also was born, and apprenticed to the most humble of occupations, a *tailor*, in the early part of his life. This shews from what a small beginning a towering spirit and aspiring genius, by perseverance and good behaviour may in time arrive at, as did the brave and virtuous general Elliot, defender of Gibraltar, &c.

As the glory of a soldier is often like that of other men, of short duration; he would require to be faithful in the discharge of his military duties; for the brow that is encircled to-day with a chaplet of roses, may be stuck upon a pole to-morrow. Such is the mutability of fortune, as may be seen in the lives of many of the Roman and Carthaginian generals, particularly *Belisarius*, as already mentioned, and *Hannibal*; who from the highest pitch of military greatness, the one reduced to beg his bread in the streets of Rome, and the other to poison himself to prevent a more ignoble end. The poet says,—

“O fortune! how strangely thy gifts are rewarded!  
How much to thy shame thy caprice is recorded!  
The wise, good, and great, the pow'rs never 'scape any--  
Witness poor BELISARIUS, that begs for a halfpenny!  
DATE OBOLUM, DATE OBOLUM, DATE OBOLUM BELISARIO.

He, who's fam'd for his brav'ry and valour in war,  
Once the shield of his country, and scourge of its foe,  
By his poor faithful dog, blind and aged is led,  
With one foot in the grave, forced to beg for his bread.

A young Roman knight, in the streets passing by,  
This veteran beheld with a heart-rending sigh;  
A purse in his helmet he dropp'd with a tear,  
While the soldier's sad tale thus attracted his ear:

‘I have fought, I have bled, I have conquer'd for Rome,  
I have crown'd her with laurels which for ages will bloom,  
I've enrich'd her with wealth, swell'd her pride and her power,  
I've espous'd her for life, and DISGRACE is my dower!’”

You will also remember the fate of general Graham,

marquis of Montrose, who was executed at Edinburgh in 1650. You have also heard the bold and noble-minded speech of Gaius, the Caledonian, general to his army, when about to engage with the Romans. He begins thus—"Countrymen, and fellow-soldiers! when I consider the cause for which we have drawn our swords, and the necessity of striking an effectual blow, before we sheath them again, I feel joyful hopes arising in my mind, that this day an opening will be made for the restoration of British liberty, and for shaking off the infamous yoke of Roman slavery. Caledonia is yet free! The all-grasping power of Rome has not yet been able to seize our liberty," &c. He ends thus: "At the head of this army, I hope I do not offend against modesty in saying, there is a general ready to exert all his abilities, such as they are, and to hazard his life in leading you to victory, and to freedom. I conclude, my countrymen, and fellow-soldiers, with putting you in mind, that on your behaviour this day depends your future enjoyment of peace and liberty, or your subjection to a tyrannical enemy, with all its grievous consequences. When, therefore, you come to engage—think of your ancestors—a *no* think of your posterity!"

For gold the merchant ploughs the main,  
The farmer ploughs the manor;  
But GLORY is the soldier's prize,  
The soldier's wealth is honour.

The sailor who ploughs the wide and watery main,

And sweeps o'er the deep when the stormy winds do blow,  
and explores the far distant coast to bring home treasures to enrich his native land, deserves well of his countrymen. To him the commerce of the country is indebted; he stands unrivalled as its benefactor and friend. To the sailor, the fairer part of nature's noblest work, the ladies, are indebted for their gay clothing, the jewels that bedeck their lovely forms,

and braid their shining ringlets. He brings the sweet-scented spices from Arabia; the gold from Ophir; the universal cordial, tea, from China; and the healing and health restorative drug from various parts of India; and the furs and warm clothing from distant parts of the frigid Zones.

Many eminent men have been wanderers on the great deep; have canvassed the mighty ocean, and by their discoveries have benefited the whole world; at least that part of it that is inhabited and known. Among those indefatigable pilgrims who have trod the compass round in search of new adventures, were Christopher Columbus, born at Nevy, in the Signiory of Genoa, a man of great abilities, and born to undertake great matters. He was the first who discovered America, or, as it is called, the New World. To him succeeded Americus Vesputius, an adventurous Florentine, who robbed Columbus of his justly acquired name as the discoverer of America, and took the praise himself, and gave the country his own name. John Cabott, a Venetian, the father of Sebastian Cabott, discovered the northern coasts of America, causing the American Roytolets to turn homagers to the king and crown of England. Ferdinandus Cortesius, a Spaniard, made several new discoveries. Sir Francis Drake, an Englishman, in 1577, sailed round the world, and made several valuable discoveries. Sir Walter Raleigh, and Thomas Cavendish also sailed round the world, and made vast discoveries, as well as Captain Cook, with many others which would be tedious, and are unnecessary to name. At the present day, in Britain, there are many soldiers and sailors who would be found equally enterprising, hardy and bold, as those I have just mentioned. And, if ever their services be called into action by land or sea, field or flood, will prove themselves Gentlemen of no mean qualifications; as did, not long ago, a royal

prince, the son of a British king, which made the Spanish admiral, Don Juan Langara, exclaim to admiral Digby,—“ Well does Great Britain merit the empire of the sea, when the humblest stations in her navy are supported by princes of the blood.”

This brave and noble prince was William the Fourth, king of Great Britain, Ireland, and Hanover, &c.—Long may his successors sway the sceptre of these happy realms, while their loyal subjects sing—

“ Hard up with the helm, Britannia's sheet flows,  
Magna Charta on board will avail her ;  
And better she sails as the harder it blows,  
Her pilot once a king and a sailor !”

*King James.*—When do you intend to finish this description of men, and their requisite acquirements ; for I long to get into the arcanum of your meaning, and know who are, and who are not *Gentlemen*.

*Sir David.*—It was my intention to have gone on with a few more of the public professions and characters, to whom a nation is indebted,—such as printers, painters, engravers, booksellers, book-binders, gardeners, ploughmen, tailors, shoemakers, bakers, brewers, butchers, weavers, hatters, hosiers, bonnetmakers, glovers, goldsmiths, blacksmiths, founders, masons, slaters, plasterers, wrights, merchants, manufacturers, saddlers, tanners, cutlers, carvers, coopers, carpenters, bankers, musicians, watchmakers, &c. &c. &c. But I shall now take them in the gross, and class them altogether as one, under the head of trades or professions.

“ Where each profession in its tribe we'll view ;  
Some toiling in the old, and some inventing new.”

I need not begin to point out to you the utility of one and all of them in society, it is so obvious to every one ; for what would the state or commonwealth of a country be without the labouring mechanic and artizan ? Were the inhabitants all kings and nobles, the consequences would very soon be apparent. Did

not the husbandman toil and sow the ground, and bring its fruit to the market, the baker to make it ready for the table, the tailor to prepare clothes, and so on, where would kings and nobles be? Various arts, sciences, and occupations, are necessary for the support, the good order, the beauty, the interest, the strength, the prosperity, and harmony of civil society; and as great varieties in the tempers, dispositions, constitutions, genius, tastes, ranks, and circumstances of men are necessary to incline and qualify them for these studies and employments. If all men were of the same constitution, temper, genius, taste, rank and circumstances, of whatever kind these should be, society could not exist for any length of time. For the short time it should exist, it would appear the most deformed monster, and it would quickly die for want of the organs and members necessary for activity and life. Labour is, or ought to be, the honest recreation of the mind, and that industrious work-master which buildeth our knowledge, and makes men absolute by exercise of good letters, and continual travel in the sciences. Cicero says, "Labour is a burden that man undergoeth with pleasure." Occupations, and consequently craftsmen, are absolutely necessary in every nation and city. And, as Aristotle says, "an art is a habit of working according to right reason." Some arts consist in speculation, and others in practice. Speculation is called theoretical; and action practical. The word artificer, is derived of the word art, because that nature is the most perfect next to God; the nearer that art approacheth to nature, the better and perfecter it is, as appears in sculpture and painting. Art is nothing but an imitation of nature. Those arts that are commonly called mechanical, or handy-crafts, differ from the liberal arts, of which there are different kinds. For example, I shall suppose a man to stand in need of three tem-



poral things for the support of life viz., aliments, houses, and clothing. He stands in need of aliments to restore the consumption of radical moisture, wasted away by natural heat, as the week consumes the oil in the lamp, as bread, wine, flesh, and other aliments, without which a man could not live. These nutriments, as I have already mentioned, are provided and prepared by men of occupations, as bakers, butchers, cooks, vintners, &c. Next, man must have a house to shelter him from the inclemency of the weather, a private place of refuge, where he may keep his family and goods. This is done by the labour and art of the mason, carpenter, smith, plasterer, slater, and others. Cities, walls, towers, bulwarks, ramparts, and other places of defence, are made by the same means. The third thing which man stands in need of are garments to preserve natural heat, and keep out external cold; and these are provided by weavers, mercers, drapers, tailors, hosiers, hatters, shoemakers, glovers, and such like. When he goes to war, he stands in need of horses and armour to defend the liberty of his country; and the armour must be provided by cutlers, saddlers, smiths, and such like. The other trades, or mechanics, are equally useful and necessary for the happiness and welfare of man. It is said by the wise Solomon, that "he that tills his land shall be satisfied:" which will be found true in every other trade or occupation, manual or mental; the sweat of the brow or the brain. Adam was himself a gardener, and some say a tailor, as fig leaves were sowed together, but of this I am doubtful, as I rather think the making of the aprons had been the work of his lovely consort *Eve*; although it is said in holy writ, that they sewed fig leaves together and made themselves aprons; or, as the *Geneva* translation has it, *breeches*, the only dress they wore. There were no silks and satins in those days. Happy, thrice happy pair! They were

satisfied with the works of their own hands; no longings after, nor breaking of the ninth commandment, by coveting of the gaudy dresses and jewels which are seen now to deck their fair daughters. Speak not then slightly of this craft, when the first lord of the creation, the great king of the universe was himself a *tailor*. It is clear, however, that Cain was a husbandman, and Abel a grazier. Jabal was a shepherd, and Jubal his brother, a musician. Tubal-Cain was a brazier and blacksmith; Solomon was a merchant. for he sent his ships to foreign countries to trade in gold, ivory, and rich spices: holy Joseph a carpenter; and Paul, a tent-maker: Luke was a painter as well as a physician; and Simon was a tanner. Peter and Andrew, and others of the primitive apostles and disciples of Christ, were fishermen.

God seems to have put a distinguishing honour upon tradesmen, that in all ages, men of the greatest learning, and the noblest heroes, have sprung from their loins. I have already shewn you in my account of kings, how many have sprung from parents who win their bread by the sweat of their brow; I shall, nevertheless, add a few more examples of those who have risen to wealth and honours.

The good archbishop Villagesius, was the son of a carter; Artagorus, governor of the Cyconians, the son of a cook; cardinal Woolsey, chancellor of England, the son of a butcher; cardinal Julius Alberoni, the son of a gardener; cardinal Mazarini, was born of poor parents; pope Adrian IV., was uncommonly poor; Iphicrates, the Athenian lieutenant-general to Artaxerxes, was the son of a cobbler; Eumenes, one of Alexander's chief captains, was the son of a carter; Tomaso Anello, vulgarly called Masainello, was the son of, and himself but a poor fisherman, yet rose to such rank, that at the head of a hundred and fifty thousand men, he brought all Naples into his subjec-

tion; pope John XXII. was the son of a currier; Canguis the Seythian lawgiver, was the son of a blacksmith; pope Nicholas V. was the son of a poulterer; lord Cromwell, lord high chancellor of England, was the son of a smith; Roger Walden, archbishop of Canterbury, was the son of poor parents; the first elector of Mentz, in Germany, was the son of a carman; Francisco Pizarro's parents were so poor, that his mother laid him in a church-porch, from whence he was taken and laid in the fields, where for some time he sucked a sow. When grown up, you are aware that he conquered all Peru, and was by the king of Spain made vice-roy thereof, and marquis of Anatilla; George Villers, afterwards duke of Buckingham, had no great beginning; Zeno, the famous bishop of Constantia, was a weaver, and lived till he was past an hundred years of age; yet, though he was the most eminent bishop, and had the largest diocese in that country, kept a weaver's shop, and wrought himself daily at the loom, to clothe the naked. When the peasants of Upper Austria rose up against P. Maximilian, elector of Bavaria, their army consisted of 60,000; it was commanded by Stephen Tudiner, a hatter; and after his death, by Walmer, a shoemaker.

From what I have already said, you will see that the seed of mechanics have risen to the highest dignities; and mechanics themselves swayed sceptres, and proved the bravest generals, the wisest statesmen, and the greatest monarchs. Though the ignorant and unthinking mass of mankind may despise a person for low birth; the first circumstance of life ought to have no influence in our judgment of a great man; because we cannot pretend to be the children of whom we please; and that a man may owe his birth to a prince, whose natural temper and inclinations discover more meanness of birth than if he were the son of a weaver.

“All kings and princes,” says Plato, “came of slaves, and all slaves of kings.” And Macrine the emperor, writing to the senate of Rome, says, “What profit is there in nobility, if the heart of a prince be not replenished with bounty and gentleness towards his subjects? The goods of fortune come oftentimes to the unworthy, but the virtue of the soul always maketh a man worthy of the greatest praise. Nobility, riches, and such like, come from without a man, and are subject to corruption; but justice, bounty, and other virtues, are not only wonderful because they come from the soul, but procure also to him that has them and useth them virtuously, a perfection of all felicity. It is far better and more commendable in a man, to leave to his posterity a good beginning of nobility by virtue, than to defame by villany and wicked behaviour that praise which he has received from his predecessors.” “Is not one God,” as Malachi, the prophet says, “Father of us all?” He made the first kings of a poor and mean stock, to teach men that they ought not, by vain boasting of their nobility and greatness, to esteem themselves better than others. Saul was chosen as he was seeking his father’s asses; and David when he was a shepherd. The rose and the prickly spring from one root; and the nobleman and the tradesman from the same lump of clay. Diogenes says, “Nobleness of blood is a cloak of sloth, and a vizard of cowardice.” The greatest princes on earth have been artists. Solyman’s, the magnificent, trade was making of arrows; as in Venice, every artificer is a magnifico. In the low countries, mechanics are declared *Gentlemen*, by a grant from king Charles V. in consideration of their services, during his wars. Many of the present grandees in Britain, and elsewhere, who contemn great men because they have sprung from a mechanic, might get the same compliment paid them, as was paid by Verduge, a Spaniard,

and a general in Friezland, to some persons of quality, who resented his taking the head of the table at a public entertainment. "Gentlemen, question not my birth, though I be the son of a hangman, for I am the son of my own desert and fortune. If any man do as I have done, let him take the table head with all my heart." In no country are the personal merits of a man considered with such a total disregard to his birth, rank, and other adventitious circumstances, as in Britain. "Is he a nobleman?" is the first question asked in Germany, concerning a stranger; in Holland, "Is he rich?" but in Britain, "What kind of man is he?"

A peer complained to Henry VIII. of an affront he had received from Holbein the painter. "Don't disturb Holbein," replied the king to his lordship, "for out of seven ploughmen I can make as many lords, but not a single Holbein." Solon, the Athenian lawgiver, enacted that the son should not relieve his father when he was old except he had brought him up to some occupation; so that all might have some honest trade, whereby they might do good to the commonwealth, and to maintain themselves and their's; and that the council of the Arcopagites, should enquire how every man lived, and to punish such as they found idle. The Egyptians enjoined all men to be of some vocation; and Amasis, one of their kings, made a law, that every man once a year, should give an account how he lived, failing that, he should be put to death. Amongst the Turks, every man must be of some trade, the grand signeur himself not excepted. Mahomet the Great, that conquered Greece, used to carve and make wooden spoons. The Dutch, and the czar of Muscovy, by encouraging craftsmen, have made their countries flourish, and become the envy of their neighbours. King Charles II. was an excellent worker in ivory; neither the affairs of state,



nor pleasures of the court, could divert him from his morning task at the turner's loom. Lewis XIV. of France was so exquisitely good at making of watches, that he was equalled by few in his reign.\*

The castle of Edinburgh, built by Cruthenus Camelon, king of the Picts, was called the *Castle of Maidens*; or *Maiden Castle*, because the daughters of the Pictish kings were kept there working at their needles till they were married. I have already pointed out to you, a few great and brave men that have arisen from among the trades or craftsmen. I shall next put you in mind of the loyalty and bravery of all of them in Scotland, when necessity required their assistance.

The souters, (shoemakers) of Selkirk, rose to a man, and under William Brydon, boldly marched to the field of Flodden, and so distinguished themselves in defence of your royal father, that almost all of them were slain in the conflict with the English. You have not, I hope, forgot how the trades of Edinburgh, under the banner of the blue blanket, rescued you from the broadswords of John Armstrong and eight score of his men, by which your life was in danger for your treachery. The words of the old song are—

“God wot, the trades of Edinburgh rose,  
And sae beset poor Johnny round,  
That fourscore and ten of John's best men,  
Lay gasping all upon the ground.”

Many other instances of the loyalty of the crafts of Edinburgh, could be mentioned, particularly to James VI. and others. It is also known how willingly they went under the command of Allan, lord great steward

\* Last time the author of the present work had the honour of visiting the duke of Gordon, at Gordon castle, a little previous to his death, he was shewn specimens of turnery, printing, &c. by his grace, which would have done honour to a regularly bred mechanic. And the present duke of Argyle, late lord John Campbell, has also distinguished himself, as I have been told, as a turner of no mean abilities; also, lord Gray of Kinfauks, Perthshire, has proved himself an artist of considerable ingenuity.

of Scotland, to meet their fate as Crusaders; and with what zeal they unfurled their banner, the blue blanket, on the conquered walls of Jerusalem, after taking possession in 1099.

The superior advantages of manual labour, and mechanical arts, are so obvious to all thinking persons, that I need not dwell longer upon the characters of tradesmen here, but close this part of my discourse with demonstrative proofs of the same, in the history of a tradesman, and one who thought himself a Gentleman, wherein will be seen the pride of blood, and high birth decried.

The descendant of one of the great men of the happy island of Solomon, in the South Sea, becoming a gentleman to so improved a degree as to despise the good qualities which had originally ennobled his family thought of nothing but how to support and distinguish his dignity by the pride of an ignorant mind, and a disposition abandoned to pleasure. He had a house on the seaside, where he spent a great part of his time in hunting and fishing; but found himself at a loss in pursuit of those important diversions, by means of a long slip of marsh land, overgrown with high reeds that lay between his house and the sea. Resolving, at length, that it became not a man of his quality to submit to restraint in his pleasures, for the ease and convenience of an obstinate mechanic; and having often endeavoured in vain to buy out the owner, who was an honest poor basket-maker, and whose livelihood depended on working up the flags of those reeds, in a manner peculiar to himself, the gentleman took advantage of a very high wind, and commanded his servants to burn down the barrier.

The basket-maker, who saw himself undone, complained of the oppression in terms more suited then to his sense of his injury, than the respect due to the rank of the offender; and the reward this impudence

procured him, was the additional injustice of blows and reproaches, and all kinds of insults and indignity.

There was but one way to a remedy, and he took it; for going to the capital with the marks of his hard usage upon him, he threw himself at the feet of the king, and procured a citation for his oppressor's appearance; who, confessing the charge, proceeded to justify his behaviour by the poor man's unmindfulness of the submission due from the vulgar to gentlemen of rank and distinction.

But pray, replied the king, what distinction of rank had the grandfather of your father, when, being a cleaver of wood in the palace of my ancestors, he was raised from among those vulgar you speak of with such contempt, in reward of an instance he gave of his courage and loyalty in defence of his master? Yet his distinction was nobler than your's: it was the distinction of soul, not of birth; the superiority of worth, not of fortune! I am sorry I have a gentleman in my kingdom, who is base enough to be ignorant, that ease and distinction of fortune were bestowed on him but to this end, that, being at rest from all cares of providing for himself, he might apply his heart, head, and hand for the public advantage of others.

Here the king discontinuing his speech, fixed an eye of indignation on a sullen resentment of mein which he observed in the haughty offender, who muttered out his dislike of the encouragement this way of thinking must give to the commonalty, who, he said, were to be considered as persons of no consequence, in comparison of men who were born to be honoured. Where reflection is wanting, replied the king, with a smile of disdain, men must find their defects in the pain of their sufferings. Yauhuma, added he, turning to a captain of his galleys, strip the injured and the injurer; and conveying them to one of the most

barbarous and remotest of the islands, set them ashore in the night, and leave them both to their fortune.

The place in which they were landed was a marsh; under cover of those flags the gentleman was in hopes to conceal himself, and give the slip to his companion, with whom he thought it a disgrace to be found; but the lights in the galley having given an alarm to the savages, a considerable body of them came down, and discovered in the morning, the two strangers in their hiding-place. Setting up a dismal yell, they surrounded them; and advancing nearer and nearer with a kind of clubs, seemed determined to dispatch them, without sense of hospitality or mercy.

Here the gentleman began to discover, that the superiority of his blood was imaginary; for, between the consciousness of shame and cold, under the nakedness he had never been used to; a fear of the event from the fierceness of the savages' approach; and the want of an idea whereby to soften or divert their asperity, he fell behind the poor sharer of his calamity; and with an unsinewed, apprehensive, unmanly, sneakingness of mein, gave up the post of honour, and made a leader of the very man whom he had thought it a disgrace to consider as a companion.

The basket-maker, on the contrary, to whom the poverty of his condition had made nakedness habitual; to whom a life of pain and mortification represented death as not dreadful; and whose remembrance of his skill in arts, of which these savages were ignorant, gave him hopes of becoming safe, from demonstrating that he could be useful, moved with bolder and more open freedom; and, having plucked a handful of the flags, sat down without emotion, and making signs that he would shew them something worthy of their attention, fell to work with smiles and noddings; while the savages drew near and gazed with expectation of the consequence.

It was not long before he had wreathed a kind of cornet, of pretty workmanship; and rising with respect and cheerfulness, approached the savage, who appeared the chief, and placed it gently on his head; whose figure under this new ornament, so charmed and struck his followers, that they threw down all their clubs, and formed a dance of welcome and congratulation round the author of so prized a favour.

There was not one but shewed the marks of his impatience to be made as fine as his captain; so the poor basket-maker had his hands full of employment; and the savages observing one quite idle, while the other was so busy in their service, took up arms in behalf of natural justice, and began to lay on arguments in favour of their purpose.

The basket-maker's pity now effaced the remembrance of his sufferings: so he arose and rescued his oppressor, by making signs that he was ignorant of the art, but might, if they thought fit, be usefully employed on waiting on the work, and fetching flags to his supply as fast as he should want them.

This proposition luckily fell in with a desire the savages had expressed, to keep themselves at leisure, that they might crowd round, and mark the progress of a work they took such pleasure in. They left the gentleman, therefore, to his duty in the basket-maker's service; and considered him, from that time forward, as one who was, and ought to be treated as inferior to their benefactor.

Men, wives, and children, from all corners of the island, came in droves for coronets; and, setting the gentleman to work to gather boughs and poles, made a fine hut to lodge the basket-maker; and brought down daily from the country such provisions as they lived upon themselves, taking care to offer the imagined servant nothing till his master had done eating.

Three months' reflection in this mortified condi-



tion, gave a new and just turn to our gentleman's improved ideas; insomuch, that, lying weeping and awake, one night, he thus confessed his sentiments in favour of the basket-maker: I have been to blame, and wanted judgment to distinguish between accident and excellence. When I should have measured nature, I but looked to vanity. The preference which fortune gives is empty and imaginary: and I perceive, too late, that only things of use are naturally honourable. I am ashamed, when I compare my malice, to remember your humanity; but if the gods should please to call me to a repossession of my rank and happiness, I would divide all with you in atonement for my justly punished arrogance.

He promised, and performed his promise; for the king, soon after, sent the captain who had landed them, with presents to the savages; and ordered him to bring both back again. And it continues to this day a custom in that island, to degrade all gentlemen who cannot give a better reason for their pride, than that they were born to nothing; and the word for this due punishment is, *send him to the basket-maker's*.

Pope says,—

Worth makes the man, and want of it the fellow,  
The rest is all but leather and prunello.

Much good might be learned and got from observing the habits of the persevering and sober tradesman; so much so, that, if a prince or king wishes to make himself acquainted with the state of his subjects, so as to redress their grievances, and promote their welfare, let him not consult the proud nobility, the gentry, nor wealthy inhabitants of his kingdom, but turn to the shop of the humble and useful mechanic, the mud-built cottage of the industrious peasant, and the lowly village of the laborious fisherman; for there

"Many a flower is born to blush unseen,  
And waste its beauties on a desert air."

Worth and talent often lie dormant, or hid in the shade of the more propitious sons of the earth; the splendour of riches eclipse their name, particularly as they had no prop of patronage whereon they might rear a lasting fabric, and obtain that reward that ought to be their due; yet every degree of excellence is worthy of our most earnest pursuit, our most sedulous application, independent of any recompence which the world can either give or withhold. A man who is conscious of real desert, beholds with a dignified contempt the insignificant or worthless beings that have got the start of him in fortune or rank. He looks down from the eminence of his own mind with pity or scorn, on the crawling insects that appear to have been destined to encumber the earth, but which have been heated into new life, and winged by a genial sun. While those flutter around him in all the parade of show, and in all the pomp of pride, he retires within himself: he reflects, perhaps, that he too might have risen, had he stooped to the same meanness, or employed the same artifice; and though a momentary regret may cross his thoughts, when he reviews the distribution that fortune has made of her favours, he feels more happiness in the shade of obscurity than those who are destitute of worth can taste, in their proudest exaltation. And, although the proud man may look down on the external appearance of the poor tradesman, he may bear a noble mind, and possess those wonderful qualifications and properties that are to be found embedded in a lump of clay. The loadstone, whose outside is but rough and ill-shaped, and has not the most distant claim to beauty, or appearance, directs the mariner how to steer his trackless course through the vast ocean, that he may bring home the sweet spices of the east, and the rich mines of Peru, and all the other luxuries which commerce has poured into Europe. The diamond has but a very indifferent appearance at

first; but its value is great. So, with a little well-timed assistance, the diamond of genius may be made to shine forth, and prove useful as the sun in his meridian splendour; but when left to wither on its tender stalk, the world for ever loses its benign influence. Sorry, truly sorry am I, that the following lines of the poet are too applicable to, and too often realized by, many great geniuses of the present day,

“ Ah! who can tell how hard it is to climb  
 The steep where fame's proud temple shines afar!  
 Ah! who can tell how many a soul sublime  
 Hath felt the influence of malignant star,  
 And waged with fortune an eternal war!  
 Check'd by the scoff of pride, by envy's frown,  
 And poverty's unconquerable bar,  
 In life's low vale remote hath pined alone,  
 Then dropt into the grave, unpitied and unknown!”

No man, is, therefore, to be despised for his lowly occupation, nor his external appearance. I have already pointed out to you the superiority of the humble artisan to his gentleman neighbour; and, at the present time, remark, how useful it would be for every one to learn some trade or occupation, whereby he might benefit himself and society; and not be like an idle drone, when he turns to years, forced to live on the fruits of other people's labours: or, were he shipwrecked on a desert island, that he might be able to furnish himself with such useful commodities from the rude materials of things around him as he found necessary, and would make things more agreeable.

Of all conditions of life, the most independent of fortune is the artisan. He depends only on his own labour; he is as free as the husbandman is a slave; for the latter depends on the produce of his fields, which lies at the discretion of others. The enemy, the sovereign, a powerful neighbour, a law-suit, may run away with the crop which he hath laboriously toiled for; he may be distressed a thousand ways by means

of the local stability of his property; whereas, if an artisan be oppressed in one place, his baggage is easily packed up, he folds his arms about him, and disdainfully marches off to another. Such is the independence of the mechanic; which, if accompanied with a magnanimous soul, and other inherent requisites, I cannot see any good reason why he should not be enrolled among the candidates for the distinguished title of Gentleman. I admit that there are too many of them mean, and even contemptible; who would be guilty of the foulest deed and blackest crime. Who would falsify and deceive their best benefactors and friends; and, like the parasite plant, or the caraguta of the West Indies, cling round the tree that is nearest to its root, and, on gaining the ascendant, covers the branches with a foreign verdure, robs them of nourishment, and at last destroys its supporter.

*King James.*—You have now, I presume, finished your account of the different characters which at first you intended. I, therefore, long much for the golden key, which you promised, to unlock the myteries which hang over many of them.

*Sir David.*—Yes: I have now come to the prop on which the whole fabric is built; and, as the key-stone rests in my hands, I shall give you every satisfaction according to promise. You are perfectly aware that the title of Gentleman belongs solely to man's self. It is not like nobility; it is not conferred by kings, nor left by ancestors. It is the true nobleness of a virtuous and dignified soul, and may be obtained by any one. Birth, fortune, nor power, has no more claim to it than the poorest mechanic. It is a word that is shamefully misunderstood, and consequently much abused. He who rolls in his gilded coach and six, attended with all the pomp and splendour of eastern majesty, may be farther from a Gentleman than his poorest domestic or dependent. Fortune gives the

outside, but virtue the in. The showy butterfly that wings its airy flight, and skips from flower to flower, pursued by the thoughtless and giddy youth, is but the child of a day. In winter, it is stript of its gay clothing, and glad to hide its head in the crevice of an old wall, or shattered tree. I do not, however, despise wealth, it is a glorious means, in the hands of a good man, of doing himself and others a great and lasting service; and, as riches are only given to man to try his virtue, as the steward of heaven on earth, it ought to be rightly used.

Noah had three sons, who were saved with him in the ark from the deluge, viz.:—Shem, Ham, and Japhet; betwixt these three he divided the world. Shem, his eldest son, he made prince of Asia; Ham, prince of Africa; and Japhet, prince of Europe. Of these three sons issued divers emperors and rulers, whereof, at this day, there are ten degrees; as, a Gentleman, esquire, knight, baronet, baron, viscount, earl, marquis, duke, and prince. There are nine different kinds of Gentlemen, that is to say, men who hold a particular station in society, and, by the laws of Britain, are called Gentlemen, but are different from the Gentlemen of whom I am to speak more particularly very soon. However, I thought it necessary to say something of those commonly called Gentlemen, previous to my explanation.

*First*, A gentleman of ancestry, who must needs be a gentleman of blood.

*Second*, A gentleman of blood, and not of ancestry; as when he is the second degree descended from the first.

*The third*, Is a gentleman of coat-armour, and not of blood; as, when he weareth the king's device, given him by a herald: but, if he have issue to the third descent, that issue is a gentleman of blood.



*The fourth,* Is a gentleman of coat-armour, and not of blood; as, when the king giveth a lordship to him and his heirs for ever, then he may, by virtue thereof, bear the coat of the lord's making, which belonged to that lordship, the heralds approving thereof; but, if any of the blood of that lordship be yet remaining, he cannot bear the same.

*The fifth,* Is a christian man, that, in the service of God and his prince, kills a heathen gentleman; he shall bear his arms, of what degree soever, (a knight banneret excepted,) and use his achievement without any difference, saying only the word, (viz., the motto) of the same miscreant gentleman; and, if he have issue to the fifth degree, they are gentiles of the blood.

*The sixth is,* If the king do make a yeoman a knight, he is then a gentleman of blood.

*The seventh is,* When a yeoman's son is advanced to spiritual dignity, he is then a gentleman, but not of blood; but if he be a doctor of the civil law, he is then a gentleman of blood.

*The eighth,* Is called a gentleman-mitral, as brought up in an abbey, and serving in good calling; and also is of kind to the abbots.

*And the ninth,* Is called a gentleman-apocriphate, such a one as serving the prince as a page, groweth by diligence of service to be steward or clerk of the kitchen, and is without badge of his own, except when the prince, by the heralds, endoweth him with some cognisance, &c.

Chamberlayne says, "that, in strictness, a gentleman is one whose ancestors have been freemen, and owed obedience to none but their prince; on which footing no man can be a gentleman but one who is born such. But, amongst us, the term Gentleman is applicable to all above yeomen; so that noblemen may properly be called gentlemen."

In the statutes, *gentiles homo*, was adjudged a good addition for a gentleman ; 27 Edward 3. The addition of knight is very ancient, but that of esquire, or gentleman, was rare before Henry V. Sir Thomas Smith, who wrote in the time of Edward VI., on the dignity and titles, says, as for Gentlemen, they may be made *good cheap* in this kingdom, for whosoever studieth the laws of the realm, who studies in the universities, who professes the liberal sciences, and, to be short, who can live idly and without manual labour, and will bear the post, charge, and countenance of a gentleman, he shall be called master, and shall be taken for a gentleman.

In Bird's Magazine of Honour, printed in the year 1641, is this description of the term Gentleman:—"and whoever studieth at the universities, who professeth the liberal sciences, and, to be short, who can live idly and without manual labour, and will bear the post, charge, and countenance of a gentleman, he shall be called master ; for this is the title that men give to squires and other gentlemen. For, true it is with us, as one said, *tanti eris aliis quanti tibi fueris* ; and, if need be, a king of heralds shall, for money, give him arms newly made and invented, with the crest and all ; the title whereof, shall pretend to have been found in perusing and viewing of old registers, where his ancestors in times past had been recorded to bear the same, or, if he will do it more truly, and of better faith, he will write, that former merits of, and certain qualifications that he doth see in him, and for sundry noble acts which he hath performed, he, by the authority which he hath, asked of the heralds in his province ; and of arms, give unto him and his heirs these, and these heroical bearings in arms."

Formerly, trading degraded Gentlemen, but now a thriving tradesman becomes a Gentleman by the happy returns of his trade, and increase of his estate. And,

are not the founders of trade, and of a nation's wealth, to be ranked amongst Gentlemen? Most certainly: for, by their means, land is improved, and inbred commodities exported. They employ a world of artificers and seamen, and procure a good livelihood to a vast number of tradesmen and retailers. Therefore, many gentlemen born, some of them younger sons of noblemen, take upon them these professions of merchants, manufacturers, speculators in land, and agriculturists, without any blemish to their birth, as it has of late been the practice in France; and continues to the present day; for, did not Louis Phillippi, before he was anointed king of France, perform the part of an agriculturist and merchant, by rearing his own flocks and herds, his grain, and the other produce of his land, and afterwards selling them to the best advantage, and it is now said that he is one of the richest men alive? The crown of France also entertains such an idea of merchandise, as, by several edicts, to render it compatible with nobility; and the late king of Portugal carried on an immense trade with both the Indies, and thereby became rich. The celebrated Cosmo, duke of Medicis, was the greatest merchant of his time. And many of the Italian princes still think it no discredit to turn a part of their palaces into warehouses. Nay, it is now common in Britain for noblemen, merchants, and manufacturer's sons and daughters to marry and intermarry. And, if you will turn your attention to the writings in the book of that sublime and divinely inspired prophet, *Isaiah*, in the 23d chapter and 8th verse, when, in speaking of "*Tyre*, the crowning city," (which may not improperly be compared to the cities of London, Glasgow, and Liverpool), you will find it thus written, "*Whose merchants are princes, whose traffickers are the honourable of the earth.*" And, as to the antiquity of commerce, it can vie with any other profession on earth. It is to commerce that

every nation is indebted for its reformation from savageness, for its improvement in arts and sciences, and for the comforts and elegancies of life. Merchandise to a country is as necessary as blood to the body, and ought to be encouraged; and although some merchants have been ennobled, I can see no reason why distinctions of honour should not as readily be given to the merchant who deals largely, and renders such signal services to his country by his traffic, as to soldiers, sailors, or any one else; for, to trade the throne owes its splendour and safety, for forces cannot be kept up without money, the sinews of war, and this money must arise from the duties payable by the merchant and manufacturer. Landed proprietors, indeed, pay their share, but it is little when compared with that of the trader. When the merchant prospers the state prospers, and happiness is diffused over all. It is not so with the soldier; for, before he can reach the pinnacle of fame, he must wade through rivers of blood, and walk over mountains of slain. I have already mentioned to you the importance and utility of merchandise to a country, and that all men will be found occasionally to act the part of merchants. You are well aware that the landed proprietor makes the best bargain he can with his tenants; the clergy with their tythes, glebes, and grain; the doctor with his patient; the lawyer with his client; and the poor poet with his publisher, for his satires or panegyrics, as well as kings before mentioned. I could point out many hundred examples to you of the riches, and good uses made of such, by merchants in various parts of the world; but, as I wish to draw to a close, I shall only descant a little on the "*Chamber of Commerce and Manufactures*," with similar institutions of the kind, for the protection and encouragement of trade and commerce. The members of these institutions are men of the highest respectability, who, by their superior talents, industry,

and commerce, have raised Glasgow to the grandeur and renown it now holds amongst the other mercantile cities of Britain. I may justly say of Glasgow, what *Martinelli* says of Genoa in his *Istoria della vita civile*, Let any one, if such a one can be, who is a stranger to the vast benefit of trade, take a view of Genoa, which is a disfavoured situation, by commerce (for there the character of a merchant adds a lustre to that of the noble) is risen to be, in proportion to the number of its inhabitants, the wealthiest city of all Italy, when Tuscany was a large country, and at the luxury of which Hannibal was so struck, that he made use of it as a motive that the soldiers should love him and to animate them in the prosecution of the war, that he had brought them to so delicious a country, yet, by neglect of traffic, and a want of industry, it does not afford one rich family to twelve in Genoa. All in consequence of their neglect of trade and commerce.

The inhabitants of Scotland, amongst whom merchandise, at one time, was in as little esteem as in Tuscany, are now grown so wise, that commerce is not thought beneath the younger sons of the best families; and what has been the consequence of this countenance given to trade? Commerce, says Voltaire, in his letters on the English, has secured the English in their liberties, and their liberty has promoted their trade; such is their wealth and power that it would take up no long time to send an hundred stout ships to sea, the number of their navy consisting, at that time, of above two hundred; and all this by virtue of their trade. To the wise king Alfred, may Britain say she stands indebted for the immense advantages derived from trade. He did every thing in his power to promote the progress of it among his subjects, by inviting over ingenious and learned foreigners from all parts to instruct his people in those useful arts and sciences with



which they were but slightly acquainted ; and caused a law to be made conferring the rank of *noble* upon those merchants who should cross the sea three times at their own expense ; so that this excellent prince may be justly styled the founder of British commerce.

“ Fairest isle, all isles excelling,  
 Seat of pleasure and of love,  
 Venus here will choose her dwelling,  
 And forsake her Cyprian grove.”

And to commerce alone does Britain owe its superiority, and stands unrivalled over all the nations of the earth. It is not to its climate or soil ; for, although much more fruitful than any other country under the sun, without merchants, manufacturers, and artisans, it would soon become a barren waste, and applicable to the following beautiful lines,—

“ How has kind heaven adorn'd the happy land,  
 And scatter'd blessings with a lavish hand!  
 Yet what avails her unexhausted stores,  
 Her blooming mountains, and her sunny shores,  
 With all the gifts which heaven and earth impart,  
 The smiles of nature, and the charms of art,  
 While proud oppression in her vallies reigns,  
 And tyranny usurps her happy plains.  
 The poor inhabitant beholds in vain,  
 The red'ning orange and the swelling grain,  
 Joyless he sees the growing oils and wines,  
 And in the myrtles fragrant shade repines,  
 Starve in the midst of nature's bounty curst,  
 And in the laden vineyard dies for thirst,  
 BUT TRADE AND LIBERTY CROWN OUR HAPPY ISLE,  
 MAKES ITS BLEAK HILLS AND BARREN MOUNTAINS SMILE.”

I have, perhaps, dwelled too long upon this important head, but it was with a view of exploding from your mind the false and pernicious notion which you, and too many like you, indulge, that is, that the merchant and gentleman are incompatible in the same person, which is by no means the case, as you will find by a retrospective view of what I have just stated regarding merchants, manufacturers, and traders of every description, high and low, rich and poor.

In short, the title of Gentleman is now commonly given to all those that distinguish themselves from the common sort of people, by a good suit of clothes, genteel air, or good education, as a curious painter, fine musician, writing, fencing, drawing, and dancing masters, &c. For during one winter, as a press-gang were patrolling round Smithfield, they laid hold of a man tolerably well-dressed, who pleaded that, being a Gentleman, he was not liable to be impressed. "Haul him along!" cries out one of the tars, "he is the very man we want. We press a great number of *black-guards*, and are much at a loss for a *Gentleman* to teach them good manners."

Indeed, almost at all times, among the vulgar, a suit of fine clothes never fail of having the desired effect of bestowing on its wearer the name of Gentleman, without any other qualification whatever.—Such is the virtue and charm of gaudy attire. Poor Ferguson, who knew but too well the power of tinsel show, says, in the fulness of his heart, as he had drawn his observation from the experience of many,—

"Braid Claith lends folk an unco heese,  
Makes mony kail-worms butterflies,  
Gies mony a doctor his degrees  
For little skaith :  
In short, you may be what you please  
Wi' gude Braid Claith.

For thof ye had as wise a snout on  
As Shakespeare or sir Isaac Newton,  
Your judgmentfolk wou'd hae a doubt on,  
I'll tak my aith,  
Till they cou'd see ye wi' a suit on  
O gude Braid Claith."

I have already proved to you the common adage of "Jack will never make a Gentleman," which teaches, that every one will not make a Gentleman, that is vulgarly called so now-a-days. There is more than the bare name required, to the making him what he ought to be by birth, honour, or merit. For, let

some men get never so much money to buy them estates, they cannot purchase one grain of gentility with it, but will remain Jack in the proverb still, without learning, virtue, and wisdom, to enrich the faculties of their minds, to enhance the glory of their wealth, and to ennoble their blood; for, put them into what circumstances you please, they will discover themselves one time or other, in point of behaviour to be mean, awkward, and ungenerous, Gentlemen at second-hand only, or vain-glorious upstarts. Deprive them of their fine clothes, their watch-chains and seals, their rings, canes, snuff-boxes, and gloves, &c., and you will find, instead of the fine Gentleman, a skeleton of presumption, ignorance, impudence, and misery, without a single grain of common sense, prudence, or probity. To the tailor and barber alone, are hundreds indebted for the title of Gentlemen they receive from those ignorant of the name.

The usual motto of William of Wickham, bishop of Winchester, which he caused to be inscribed on Oxford and Winchester Colleges, was "*Manners make the Man.*" It is, therefore, not titles, wealth, nor power, that makes a Gentleman, but manners, and nobleness of behaviour. The world is too apt to believe that he who spends his money freely; pays his neighbour's share of the entertainment; sports with his money carelessly, and gives of it to those about him in handfuls, without calling in question the object of his bounty or generosity, must undoubtedly be a Gentleman; but they who think so, are much mistaken. For many swindlers, fraudulent bankrupts, young inexperienced noblemen, rich heirs, and pettyfogging lawyers, to gain a little notoriety, do the same; and often with the money of other people's savings.

Many also think that to dance, fence, speak French, ogle the ladies, swear with energy, know how to handle their knife and fork with dexterity, and to behave

among great persons, comprehend the whole study of a Gentleman: but many deceive the public as well as themselves, for every one is not a Gentleman that the public supposes to be, nor he who thinks himself one.

"A pretty parrot, and an ape,  
Are fittest implements to shape  
A coxcomb, who with modish airs,  
In all societies appears.  
Yet Oh! how many are there seen,  
With artful cringes, studied mien,  
And volubility of tongue,  
Pass for FINE GENTLEMEN, among  
The sons of men--who most abide  
In favour of a rich outside."\*

According to the same Bird's definition, that I have already mentioned to you, none who works are Gentlemen; consequently, there are few gentlemen to be found in Britain, for almost all men and things work, viz.:—men work; women work; horses work; asses work; oxen work; dogs work; bees work; wind works; water works; fire works; smoke works; steam works; and so on, swine only excepted.

Countries, as well as people, have different ideas of the importance attached to the word Gentleman. For, in the province of Biscay, every Biscayan is declared to be an Hidalgo, or Gentleman, and to have all the privileges belonging to such, not only at home, but even throughout all Spain; because they have always kept their blood pure from all mixture with the Jews and Moors. And, in order to preserve this, their purity of blood, which is of so great consequence to them, and gives them so honourable distinctions all

\* It will be fresh in the recollection of many, how the great beau Brummel, the friend and companion of the late king George IV., led all the fashionables in the mighty Babylon of Britain, as a gentleman, merely by his manners and dress. So much was his example copied, that it might be said he was for many years the looking-glass of thousands. Poor wretch! his greatness and glory have fled. He now lies confined in a foreign mad-house, supported by the charity of the humane.

over the kingdom, no Jew, nor Moor, nor any person descended of either, is to be allowed to settle in Biscay on any pretence whatsoever.

In Britain, the character of a Gentleman is somewhat different. It is not the purity of blood nor birth, as I have said before, that makes the Gentleman: although, in many cases, the man of *fashionable honour*, is called by that name.

A Gentleman, which is now the genteel synonymous for a man of honour, (fashionable, not *real* honour) must, like his Gothic ancestors, be ready for, and rather desirous of, a single combat. And, if by a proper degree of wrong-headedness he provokes it, he is only so much the more jealous of his honour, and more of a Gentleman. He may lie with impunity, if he is neither detected nor accused of it: for it is not the lie he tells, but the lie of which he is told, that dishonours him. In that case he demonstrates his veracity by his sword, or his pistol, and either kills or is killed with the greatest honour. He may abuse and starve his own wife, daughters, or sisters, and he may seduce those of other men, particularly his friends with inviolate honour, because, as sir John Brute very justly observes, he wears a sword. By the laws of honour he is not obliged to pay his servants or his tradesmen; for, as they are a pack of scoundrels, they cannot, without insolence, demand their due of a Gentleman; but he must punctually pay his gaming debts to the sharpers who have cheated him, for those debts are really debts of honour. He lies under one disagreeable restraint; for he must not cheat at play, unless in a horse match; but then he may, with great honour, defraud in an office, or betray a trust. In public affairs, he may, not only with honour, but with some degree of lustre, be in the same session a turbulent patriot, opposing the best measures, and a servile courtier, promoting the worst; provided a very lucrative



consideration be known to be the motive of his conversion: for in that case the point of honour turns singly upon the quantum.

From these premises, which, the more they are considered, the truer they will be found, it appears that there are but two things which a man of the nicest honour may not do, which are, declining single combat and cheating at play. Strange! that virtue should be so difficult, and honour, its superior, so easy to attain to.

Sir Thomas Brown says, "there is a rabble amongst the gentry, as well as the commonalty; a sort of plebeian heads, whose fancy moves with the same wheel as these; men in the same level with mechanics, though their fortunes do somewhat gild their infirmities, and their purses compound for their follies." And Addison adds, "A christian and a Gentleman are now made inconsistent appellations of the same person. It is not, it seems, within the rules of good breeding, to tax the vices of persons of quality, as if the commandments were made only for the vulgar." Great qualities make great men. "Who," says Seneca, "is a Gentleman?" The man whom nature hath disposed, and, as it were, cut out for virtue. This man is well born, indeed; for he wants nothing else to make him noble, who has a mind so generous that he can rise above, and triumph over fortune, let his condition of life be what it will. It is greatness that constitutes glory, and virtue is the cause of both. But vice and ignorance taint the blood; and an unworthy behaviour degrades and disennobles a man more than birth and fortune aggrandize and exalt him. All things have some kind of standard by which the natural goodness of them is to be measured. No man, therefore, esteems a ship to be good because she is curiously carved, painted, and gilded; but because she is fitted for all the purposes of navigation, which is the proper end of

a ship. It should be so, likewise, in the esteem of men, who are not so much to be valued for the grandeur of their estates or titles, as for their inward goodness or excellence. What is truly great and majestic looks more like itself the less it is adorned. I study to make my life famous, said king Theseus, not so much by splendid appearances, and the applauses of others, as by my own acts of solid virtue. The man of honour is an *internal*, the person of honour an *external*; the one a *real*, the other a *fictitious* character. A person of honour may be a profane libertine, penurious, proud; may insult his inferiors, and defraud his creditors; but it is impossible for a man of honour to be guilty of any of these. A fine coat is but a livery, when the person who wears it discovers no higher sense than that of a footman. For, although fine feathers make fine birds, yet surely gaudy trappings cannot make Gentlemen. The embellishments of quality are wisdom, judgment, and behaviour; an air that is noble without haughtiness, and condescending without meanness. Now these qualifications lodge in the soul, they lie in the head, not on the back. They are but little minded, indeed, who build their reputation on silk, or their worth in sheep's clothing—the basest part of worms and sheep. Good humour, fine behaviour, and a noble disposition will keep the mob at a distance more than scarlet and gold lace. Men are not awed by clothes but virtue. Old Fabricius in his jerkin, and Curius in the chimney corner, were more esteemed and feared than Caligula or Heliogabalus in all their state and livery.

It is but a too common practice of some well-dressed men to break down the bulwarks of etiquette when in company and conversation with their inferiors, and think they may do so with impunity; but, although such bad breeding may be tolerated for a time by those who are dependent, still, the discerning person, even

though clothed in rags, nauseates the insult, and will one time or another, take revenge by exposing the object of his hate to an adversary who will turn it to good account. On the other hand, the truly well-bred and noble-minded Gentleman, is as polite, easy in his manners, familiar in his conversation, and honourable in his actions to the poor, as if all his words and deeds were spoken and committed before the face of royalty, and to be published to the world. I admit, however, with the learned lord Chesterfield, that the same ceremony in doing an act of politeness in the court, or company of the great, would not be required in, nor suit the cottage and company of the peasant; but this is going too far, niceties of court parade are not required in common company and conversation. It is the general tenor of a man's conversation that we approve or condemn. Therefore, he who wishes a good and lasting name, will not be high-minded, but fear, and do as he would wish others to do unto him. Respectful, just, and honourable; polite, free of ignorant pride, and easy of access. "The fine Gentlemen," says Addison, "of this age, are distinguished for their pride, luxury, and hardness of heart; they are utter strangers to compassion and humanity."

The late earl of Buchan says, Among other detached little pieces he found the following remarks on the indiscriminate appellation of *Gentleman*. In this active and busy age, where every one is expected to act a part, there is a class of men who formerly had great sway in the direction of public affairs, but seem now to be fallen into general contempt, and appear fitted only to minister to the avarice and luxury of those whom heretofore they looked upon as greatly their inferiors. It will be readily perceived that the land proprietors are those I mean. To these, and their unoccupied descendants, the epithet of gentlemen was formerly only applied; now-a-days we have not

only gentlemen of physic, of divinity, and trade, (whose professions seem to be entitled to it), but the appellation is surely abused and prostituted when applied to some lower orders; and evidently so when bestowed upon an impudent varlet out of livery, who, forsooth, is dignified with the appellation of gentleman, though, perhaps, it is bestowed with great impropriety even upon his master. Though the profession of divinity is most honourable and respectable, when the professors of it behave in a suitable and becoming manner, yet it does not appear to me that they ought to affect the appellation of gentlemen. The idea of the sphere they act in, impresses one with the notion of some characteristic epithet, less worldly, and more suitable to their profession; and surely those who affect it, as conceiving it attached to their profession, though of low birth and illiberal education, most certainly disgrace it, and bring themselves into contempt, by which means the profession itself is liable to suffer, though undeservedly. Though I have described the land proprietor as unoccupied, yet I would not have it understood to mean that it should be so: far from it; every man in his station ought to be employed; and it is incumbent upon him to act in his sphere for the good of society. The question is, how a mere country gentleman can employ himself properly? To be sure very many do not, but, on the contrary, mispend their time, and waste their fortune in frivolous, and often in vicious pursuits. But, *are there no innocent amusements, no rational occupations, to be found in a country life?* Are these confined to courts and great cities only, where is a constant bustle and struggle to get wealth and power, and then as constant a vying with each other how to dissipate and waste, what, indeed, has often been acquired by unwarrantable means? Have rational creatures, or, as the king of Prussia defines them, rather reasoning animals, nothing else



to do here but to amass wealth for their giddy heirs to throw away? But who, then, is the gentleman properly so called? The foundation of quality, no doubt, is to be allowed to consist in a great measure in wealth and contentment. If a moderate estate has been transmitted by ancestors who could say that they came fairly and honestly by it, and looking round them could see much greater opulence without envy, because they beheld much greater numbers in a far inferior situation, and so could say it is enough, and more, perhaps, than falls to my share, if every one had his due, therefore, I will spare as I ought to some who deserve, but who have been denied the gifts of fortune; more has been bestowed upon me, than upon many others of superior merit and endowments, so I conclude that there is a trust reposed in me, to bestow part upon others who stand in need of my assistance. *Generosity seems to be the main characteristic of a Gentleman*, and generous, in the old Roman language, corresponds to what we mean by that term.

In addition to what has been said by his lordship, I shall repeat to you what is also said by an American author on the same subject. I do not know a more enviable condition of life than that of an ENGLISH GENTLEMAN, of sound judgment and good feelings, who passes the greater part of his time on an hereditary estate in the country. He has it greatly in his power to do good, and to have that good immediately reflected back upon himself. He can render essential service to his country—by watching over the opinions and principles of the lower orders around him—by mingling frankly among them, gaining their confidence, becoming the immediate auditor of their complaints, informing himself of their wants, making himself a channel through which their grievances may be quietly communicated to the proper sources of mitigation and relief; or by becoming, if need be, the enlightened



champion of their rights. It is when the rich and well-educated, and highly privileged classes, neglect their duties, when they neglect to study their interests, and conciliate the affections, and instruct the opinions and champion the rights of the people, that the latter become discontented and turbulent, and fall into the hands of demagogues: the demagogue always steps in where the patriot is wanting. It is absurd in a country like England, (Britain) where there is so much freedom, and such a jealousy of rights, for any man to talk superciliously of the common people. There is no rank or distinction that severs a man from his fellow-subjects; and if by any gradual neglect or assumption on the one side, and discontent on the other, the orders of society should really separate, let those who stand on the eminence beware, that the chasm is not mining at their feet. There can be no such thing in a free government as a *vacuum*, and wherever one is likely to take place, by the drawing off of the rich and intelligent from the poor, the bad passions of society will rush in to fill up the space, and rend the whole asunder. So long as the English nobility and gentry pass the greater part of their time in the quiet and purity of the country; surrounded by monuments of their illustrious ancestors; surrounded by every thing that can inspire generous pride, noble emulation, and amiable and magnanimous sentiments; so long they are safe, and in them the nation may repose its interests, and its honour. In a constitution like that of England, the titled orders are intended to be as useful as they are ornamental, and it is their virtues alone that can render them both. Their duties are divided between the sovereign and the subject; surrounding and giving lustre and dignity to the throne, and at the same time tempering and mitigating its rays, until they are transmitted in mild and gentle radiance to the people. Born to leisure and opulence, they owe the exercise of

their talents, and the expenditure of their wealth to their native country. They may be compared to the clouds; which, being drawn up by the sun, and elevated in the heavens, reflect and magnify his splendour; while they derive their sustenance by returning their treasures to its bosom in fertilizing showers.

The opinions of men are as different regarding the true characteristics of a Gentleman, as Gentlemen are themselves. For Johnson says, (after having spoken somewhat favourably of the vulgar, as some people call them, *i. e.* tradesmen), it is to me a very great meanness, and something much below a philosopher, which is what I mean by a Gentleman, to rank a man among the vulgar for the condition of life he is in, and not according to his behaviour, his thoughts and sentiments, in that condition. For if a man be loaded with riches and honours, and in that state of life his thoughts and inclinations below the meanest artificer; is not such an artificer, who within his power is good to his friends, moderate in his demands for his labour, and cheerful in his occupation, very much superior to him who lives for no other end but to serve himself, and assumes a preference in all his words and actions to those who act their part with much more grace than himself? Epictetus has made use of the similitude of a stage-play to humour life with much spirit. It is not, says he, to be considered among the actors, who is prince, or who is beggar, but who acts the prince or beggar best. The circumstance of life should not be that which gives us place, but our behaviour in that circumstance is what should be our solid distinction. Thus, a wise man should think no man above him or below him, any further than it regards the outward order and discipline of the world. For if we take too great an idea of the eminence of our superiors, or subordination of our inferiors, it will have an ill effect upon our behaviour to both. He

who thinks no man above him but for his virtue, none below him but for his vice, can never be obsequious or assuming in a wrong place, but will frequently emulate men in rank below him, and pity those above him. This sense of mankind is so far from a levelling principle, that it only sets us upon a true basis of distinction, and doubles the merit of such as become their condition. A man in power, who can, without the ordinary prepossessions which stop the way to the true knowledge and service of mankind, overlook the little distinctions of fortune, raise obscure merit, and discountenance successful indeliberate, has, in the minds of knowing men, the figure of an angel rather than of a man, and is above the rest of men in the highest character he can be, even that of their benefactor.— He goes on to say in another place, that the courtier, the trader, and the scholar, should all have an equal pretension to the denomination of a Gentleman. That tradesman, who deals with me in a commodity which I do not understand, with uprightness, has much more right to that character, than the courtier who gives me false hopes, or the scholar who laughs at my ignorance. The appellation of Gentleman is never to be affixed to a man's circumstances, but to his behaviour in them.

I shall also mention to you a curious defence which was made and sustained in an action before the Court of Session, and decided 9th November, 1709, which, from the Supplement to Morrison's Dictionary of Decisions, vol. v. p. 57, will shew you whether all heritors of land are Gentlemen. John Purdie, fined by the justices of the peace of Mid-Calder, in £100 Scots, for fornication with Christian Thomson, his servant, conformably to the last act 38, parl. 1661; he being the eldest son of an heritor (a landowner) and so a Gentleman, in the construction of law; when charged for payment by Thomas Sandilands, collector of those

finer; he suspended, upon this ground, that the fine was exorbitant, in so far, that he was but a small heritor; and that the act of parliament imposeth the £100 upon *Gentlemen transgressors*, and as all heritors are not Gentlemen, so he denied that he had the least pretence to the title of a Gentleman. And farther, he had married the woman he had offended with, which lessened the scandal, and was a ground to mitigate the fine. The lords sustained the reason of this suspension, to restrict the fine to £10 Scots; because, *suspender had not the face or air of a Gentleman*.

The composition of a Gentleman, may be said to be like the composition of salad, which is made of the finest herbs; and he is made of virtue and honour. And the greatest ornament of the most accomplished Gentleman, is his perfect knowledge of things, and deep inspection into the principles and characters of men. Nevertheless, many bad men under the mask and air of Gentlemen, like some under the cloak of religion, have imposed upon the simple and unwary. While others keep up to their character without the advantageous helps of precepts, or education; you may read their birth in their faces; their gait and mein; tell their quality; they both charm and awe, and at the same time flash love and reverence; their extraction glitters under all disguises; it sparkles in sackcloth, and breaks through all the clouds of poverty and misfortune. In fine, their trivial actions are great, and their discourse is noble. Again, others seem to be born Gentlemen to shame quality; one would swear nature intended to frame them for the dray, and chance flung them into the world with an escutcheon: they are all of a piece, clown without, and coxcomb within; and so like the foplingtons, are graced with titles to play the ape by patent. To act the part of a Gentleman one must study to act it well; for it is not a matter of such small concern as some



imagine ; which is the reason that so many fall below their station in conduct and conversation, believing that a title supported with means, places them in a region above the niceties of breeding and good behaviour : that a *sir* gilds the most unbecoming behaviour, and a *coronet* dignifies rusticity. Many mistake themselves in this manner, and are looked upon with contempt by those who would otherwise reverence and esteem them. For actions are not rated by men, but men by actions ; and if these are such as to degrade them, no respect will be paid to their titles ; and the poorest know that they can claim no more respect from nature than what they can do. They are all of the same matter, the soul of a Lazarus is of as pure and refined a spirit as that of Dives ; therefore, if they see no other advantage on quality's side, but a coach and six ; they will be apt to think themselves as good men, and as great Gentlemen as their masters, though not so rich ; and that they are beholden more to chance or injustice for their fortune than to merit. In fact, rich men have not the temptations of degrading themselves below the dignity of Gentlemen, as the poor have. And the rich have many ways of being honoured and respected on earth, and their names transmitted to posterity, which the poor do not possess. To leave behind them a good and a lasting name is certainly preferable to leaving riches or titles ; for the rich and titled person is no sooner gone than another takes possession of his lands and titles, and immediately receives what honour and respect flow from them : so that the former possessor is no longer esteemed nor regarded ; but if he have been a good and a virtuous man, no heir can deprive him of his lasting and good name, which will endure for ages.

From these premises, you will see that the most general idea which people entertain of a Gentleman,



is that of a person of fortune, above the vulgar, and embellished by manners that are fashionable in high life. But it is one thing to talk of being a Gentleman, and quite another thing to have the manners, the customs, the noble-mindedness, and the honour of one. Indeed, I know of no subject whatever that is more misunderstood than the duty, true name and character of a Gentleman, and to whom the term can be justly applied without exaggeration.

Ulysses says,—

“ Our rank in birth and blood be laid aside,  
And by our actions let our worth be tried.”

In this case, fortune and fashion are the two constituent ingredients in the composition of modern Gentlemen; for whatever the fashion may be, whether moral or immoral, for or against reason, right or wrong, it is equally the duty of a Gentleman to conform. And yet, I apprehend, that true gentility is altogether independent of fortune or fashion, of time, customs, or opinions of any kind. The very same qualities that constituted a Gentleman in the first age of the world, are permanently, invariably, and indispensably necessary to the constitution of the same character to the end of time. Homer, in his character of Hector, has given the most finished lineaments of the first and most complete Gentleman recorded in profane history. In what I said in the character of emperors and kings, you will recollect that I remarked to you, *en passant*, that it was possible for an emperor or a king to be, or not to be a Gentleman, which will be seen from what I shall presently state to you.

After the battle of Cressy, Edward III. of England, and Edward the Black Prince, the more than heir of his father's renown, pressed John, king of France to indulge them with the pleasure of his company at London. John was desirous of embracing the invitation, and accordingly laid the proposal before his parlia-

ment at Paris. The parliament objected, that the invitation had been made with an insidious design of seizing his person, thereby to make the cheaper and easier acquisition of the crown, to which Edward at that time pretended. But John replied, with some warmth, that he was confident his brother Edward, and more especially his young cousin, were too much of GENTLEMEN, to treat him in that manner. He did not say too much of the *king*, of the *hero*, or of the *saint*, but too much of the GENTLEMAN to be guilty of any baseness. His majesty George IV. was often called The first Gentleman, as well as the first monarch in Europe.\*

*The qualities of a Gentleman are, to be charitable to the poor and distressed, and to support widows and orphans :—To do unto every man as he would wish them do unto him again :—To despise no man, however poor and mean ; for often rags and a contemptible outside, covers a rich mine and many jewels within :—To love, honour, and reverence God :—For subjects to be loyal and serviceable to their king and country :—To prefer honour before gain :—To cherish and encourage truth, virtue, and honesty :—To keep from intemperance, riot, and all dishonest recreation and company :—To be of a*

\* When James I. was on the road near Chester, he was met by such numbers of the Welsh, who came out of curiosity to see him, and the weather being dry, and the roads dusty, he was nearly suffocated. He was completely at a loss in which manner to rid himself of their civility ; at last one of his attendants, putting his head out of the coach, said, " It is his majesty's pleasure that those who are the BEST Gentlemen shall ride forwards." Away scampered the Welsh, and but one solitary man was left behind. " And so, sir," said the king to him, " you are not a Gentleman then !" " Oh, yes, and please your majesty, hur is as good a shentleman as the rest ; but hur horse, God help hur, is not so good." So much for Welsh gentility !

*courteous, gentle and affable deportment to all men, and to detest pride and haughtiness:—To be of a liberal and open heart, delighting in hospitality, according to the talent with which God has blessed him:—To be true and just in his word and dealing:—And, in all respects, to give no cause of offence to any one, by a haughty and insolent behaviour, particularly to inferiors:—To honour and respect every man as becometh their station, as superiors, inferiors, or equals:—To be gentle and delicate in his behaviour towards the fair sex:—To suffer rather than do wrong:—To feel for, and be interested in the welfare of another:—Never to envy superior excellence in another, but grow himself more excellent, by being the admirer, promoter, and lover thereof:—Never to be surpassed by any one in polite and good behaviour to all; as one of the kings of France said to one of his followers, who wondered at his condescending politeness to some people in a low station,—“Why should I let it be said that I was ever outdone in civility, even by a beggar.”*

I now come to the finishing part of our subject, and, as you have desired, I have given a faithful and distinct account of the character, or rather necessary qualifications of that most revered, most esteemed, most exalted, and most honoured of all titles, the title of a GENTLEMAN. And, in the words of an old poet, shall thus conclude,—

“When Adam delv'd and Eve span,  
Who was then a GENTLEMAN!!!”

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GLASGOW :

J. AND A. WILKINSON, PRINTERS, ARGYLE STREET.

*Preparing for the Press,*  
ANCIENT  
**SCOTTISH TALES & BALLADS**  
TRADITIONARY, ROMANTIC, AND LEGENDARY;  
FROM THE  
SINGING AND RECITATION OF THE AGED SYBILS OF  
THE NORTH COUNTRY,  
BY PETER BUCHAN, COR. MEM. S. A. S.  
Editor of the "Ancient Ballads and Songs of the North of Scotland," &c.  
WITH  
TWELVE ORIGINAL LETTERS  
ON SCOTTISH BALLAD POETRY,  
BY THE LATE  
W. MOTIERWELL, ESQ., GLASGOW.

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It may not be generally known, that Scotland was at one time the birth place and nursery of Romantic and Legendary TALES and SONG. Its intercourse and connexion with Scandanavia, and other northern and eastern nations, implanted in the breasts of its inhabitants a love for tales of wonder and of woe.

The prose *Tales* mentioned in these remarks, are amongst the number of those that have been snatched from the all devouring hand of time. They have been taken down with the most scrupulous care from the recitation of very old people, chiefly in the northern counties, and may be said to be the only copies in existence. Many of them, I believe to be at least five hundred years old, handed down by oral tradition from one generation to another. In a list given of these legendary *Tales* and *Ballads* in "The Complaynt of Scotland," written in 1548, and then supposed to be lost, are a few of the present, which shew the respect and care our predecessors had for these gems of their fatherland, now known but to the enthusiastic enquirer.

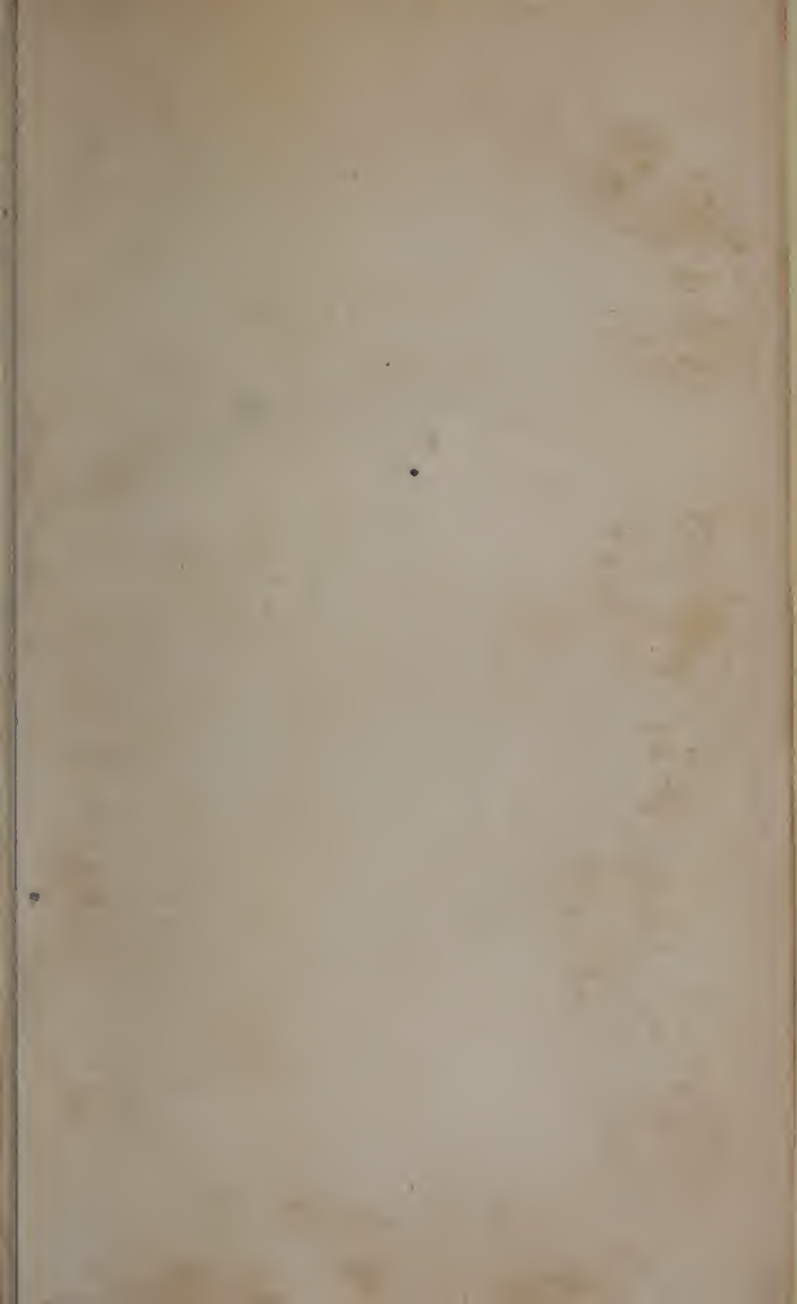
The *Ballads* and *Songs*, are of the same garden and soil,—natives of the *north countrie*. They were fanned into existence by the same breath, and nursed in the same cradle. The encomiums passed upon Scottish Ballads, not only by their own countrymen, but by neighbouring nations, clearly prove their superiority to every other, and worthy to be recorded in the best manner, and by every admirer of native, and nature inspired genius. Mr. Hallam, an English author, ranks the relics of Scottish antiquity very high, for he says in his "Introduction to the Literature of Europe," There can be, I conceive, no question as to the superiority of Scotland in the Ballads. Those of a historic or legendary character, especially the former, are ardently poetical: the nameless minstrel is often inspired with an Homeric power of rapid narration, bold, description, lively or pathetic touches of sentiment," &c.

The late General Stewart of Garth, in his "Sketches of the Highlanders of Scotland," says, "There is a manuscript volume preserved in the family of Stewart of Urrard, of 260 pages, consisting of Poems, Songs, and short Tracts, in the Scotch language, written as is stated on the first page, by Margaret Robertson, daughter of John Robertson of Lude, and wife of Alexander Stewart, of Bonsheid, dated 1643. (1630) It is written in a beautiful hand, and with such correctness, that it might be sent to the press."

When at Pitfour Castle, the writer of these lines was favoured with a perusal, and liberty to copy what suited him of this antique, and literary curiosity. The extracts made from it, will form part of the contemplated volume now announced, besides many others of a highly interesting nature, which was read and approved of by the late Sir Walter Scott,\* and Mr. Motherwell, both of whom, when alive, were most anxious to see them in print.

\* For particulars see his introduction to the new edition of the "Minstrelsy of the Scottish Border," where he speaks of them in the most enthusiastic manner.







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